THREE TREATISES.

Viz.
1. The Conversion of Nineveh.
2. Gods Trumpet sounding the Alarum.
3. Physicke against Famine.

Being plainly and pithily opened and expounded, in certaine Sermons.

By *William Atterſoll*, Miniſter of the Word of God, at *Iſfield* in *Suſſex*.

IONAH, 3. 5. 10.

So the people of Neneveh *beleeved God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, even to the leaſt of them.*

And God ſaw their workes that they turned from their evill way, and God repented of the evill that he had ſaid that hee would doe unto them, and he did it not.

LONDON.
Printed at by *Tho. Cotes*, and are to be ſold by *Michael Sparke*, at the blue Bible in *Greene Arbor*. 1632.

THE CONVERSION OF NINEVEH:

Wherein is declared, on the one side, the lively power of the Ministerie working Faith and Repentance in the hearers: and on the other side, the admirable effects of Prayer and Fasting, calling backe the judgements of God threatned against sinners.

By *William Atterſoll*, Miniſter of the Word of God, at *Iſfield* in *Suſſex*.

Mat. 12. 41. *The men of* Nineveh *ſhall riſe in judgement with this generation, and ſhall condemne it, becauſe they repented at the preaching of* Ionas, *and behold a greater than* Ionas *is here.*

2 Cor. 10. 4. 5. *The weapons of our war-fare are not carnall, but mighty through God, to the pulling downe of ſtrong holds: Caſting downe imaginations, and every, &c.*

Printed at *London*, by *Tho. Cotes*, and are to be ſold by *Mic. Sparke*, at the blue Bible in *Greene Arbor*. 1632.

To the Right Worshipfull Sr. *John Rivers*, Baronet, one of his Majesties Iustices of the peace in the County of *Kent*; Encrease of grace in this life, and addition of glory in the life to come.

Right Worshipfull,



Aving heretofore upon sundry occasions divulged sundry Bookes which are abroad in the world, whereby I received much encouragement, I resolved notwithstanding being now in yeares, and as it were donatus rude, *preparing for a* nunc dimittis, *utterly to give over, and to enjoyne my selfe a perpetuall silence touching this kind of writing, and to content my selfe with performing the other more necessary duty of teaching.*

Horat. lib. 1. epist. 1.

ching. Nevertheleſſe being requeſted, or rather importuned by friends to publiſh ſome things which had lyen a long time by mee (whereof they doubted not but J had ſome ſtore) J delivered into their hands, theſe two ſhort Treatiſes both of one nature, preached at ſuch time as the heavie hand of God was gone out againſt us in Towne and Citie. For after that he had ſent forth his deſtroying

Pſal.91.7. *Angel, and that* thouſands fell at our ſide, and ten thouſands at our right hand, *and by his Majeſties expreſſe appointment and commandment, we were enjoyned weekly to aſſemble together for the practiſe of piety in the exerciſes of humiliation, that the Lord at length might ſay,* It is

2 Sam.24.16. 1 Chro.21. 15. enough, Stay now thy hand: *J thought J could not beſtow the time better, than to deliver and inſiſt upon the doctrine of repentance, which is the life of all our faſting (albeit handled before by many) that we repenting of the evill which we had committed, he might repent of the evill which he had executed. For what is all our praier but lip-labour and a ſacrifice abominable in his eares? or what is all our outward faſting and abſtinence, but meere hypocriſie which his ſoule abhorreth, unleſſe*

leſſe they be accompanied with faith in his promiſes, and with repentance from dead workes? It was well ſaid of Chryſoſtome *long agoe againſt the* Iewes, Ne ita dixeris, jejunant: quin potiùs illud mihi oſtendito, eos ex Dei ſententia jejunare; quod ni ita fiat, quavis ebrietate ſceleratius eſt jejunium. *Let no man ſay to mee, they faſt; rather let them ſhew that they faſt according to the minde and meaning of God, or as he hath ordained; for unleſſe they faſt after this manner, their faſting is farre worſe than any drunkenneſſe, no doubt becauſe they abuſed the holy name of God, and under a pretence of piety they practiſed all kinde of impiety. And immediatly afterward,* Neq; enim ſolùm conſiderandum eſt quid ab iſtis fiat, verùm illud etiam obſervandum, quam ob cauſam faciant, *that is, we are not onely to conſider the action what men doe, but the affection is principally to be obſerved, for what cauſe and intent they doe it. It cannot be denied but the* Iſraelites *faſted and praied before they went to battell againſt their brethren the* Benjamites, they wept before the Lord untill even, *yet were*

Chryſoſt. ad verſus Iudaos oratte prima.

Iudg. 20. 23.

they

they overthrowne, and 18000. of them perished with the edge of the sword. Some men may justly marvaile, that the cause of the Israelites *being good, and of the* Benjamites *bad, yet that they fell before the men of* Benjamin, *yea albeit they fasted and prayed and consulted with God who should first beginne the warre: But whatsoever men may object or mutter, the Lord might dispose of the issue and successe of it without any injury to them that were overcome; forasmuch as it is free for him to afflict and chasten his as it pleaseth him, who hath alwaies just cause so to doe, and among such as are supposed to be most innocent, what man shall be able justly to say to him, Why hast thou done thus? Hee doth all things well, neither can evill dwell with the Almighty, whereas wee are corrupt, and in our best workes defective. Besides, he would prevent the evils that hang about us, and abate the strength of pride, or some other sinne whereunto by nature he seeth wee are most prone; yea, he will make triall, what patience, faith, obedience, and thankfulnesse is in us, whether such graces be in us, or not. True it is, it is not directly expressed what the cause was, why God gave*

Rogers upon Iudges, pag. 921.

Isra-

Iſrael *the foile, and forſooke them in the day of battell: But whether they did truſt in their great armies and put confidence in an arme of fleſh, and therefore doubted not, but preſumed of the victory and prevailing over their enemies; or whether they did it not in truth and ſincerity, becauſe they did not as well purſue the men of* Dan *for their Idolatrie and forſaking of God, the fact being as horrible every way, as the private injurie offered to the Levites Concubine: It is moſt certaine, they did not throughly repent, as indeed they did afterward, and prevailed, when they were throughly humbled. So then, notwithſtanding the goodneſſe of their cauſe, the greatneſſe of their ſtrength, the conſultation with God, the practiſe of faſting, and the duty of prayer; yet may we ſtill ſay as the ſonnes of the Prophets in another caſe,* There is death in the pot, *the want of true turning to God, defiled and deformed all the reſt. This is the great and generall faſting, not to abſtaine from meat and drinke, but to* ceaſe from *ſinne, as the Prophet ſpeaketh.* Hee that ſinneth and yet withall faſteth, (ſaith *Chriſoſtome*) doth not faſt to the glory of God, but ſpareth his

Iudg. 18. 30, 31. Gen. 49. 18

2 King. 4. 40.

Auguſt. ſuper Ioham. Eſay 58. 6. *Chryſoſt. ſuper Math.*

owne substance onely. *This is handled at large in these Treatises, wherein is noted, what the true exercise of fasting is, what are the outward and inward parts thereof, the one answering to the other, together with the severall abuses of the counterfeit fastings. True it is, the Church of* Rome *complaine against us, and accuse us as enemies to fasting, even as the Pharisees sometimes condemned the Disciples of Christ, whom he excuseth and defendeth: but were we worthy of this reproch and reproofe, yet are they the unfittest to upbraid us with it, who beside the bare name and naked title of fisting, have nothing remaining of the true nature and right practise thereof; but the end they ayme at, is to set up their owne merits, and to puffe up themselves with pride, as it was with the blind Pharisees their predecessors, whom in this and in sundry other points they follow. These things thus laid open, I presume to offer to your Worship, whose good affection to our Tribe, (so much scorned and scoffed at in the world) and carefull frequenting the exercises of religion many wayes appeareth, and as a token and testimony of my thankfull remembrance of your*

Math. 9.14

love

love to me, in that you disdaine not, but upon every occasion of passing by, to come under the roofe of my poore cottage: remembring the words of our blessed Saviour, A Prophet is not without honour, save in his owne Countrey, and among his owne kinne, and in his owne house. Mar.6.4. *The God of heaven and earth encrease your zeale to the truth, and finish that good worke which he hath begunne in you, unto the day of Jesus Christ.*

Your Worships at
command,

William Attersoll.

THE DOCTRINE AND PRACTISE OF FASTING and PRAYER; of FAITH and REPENTANCE.

IONAH 3. 4.

And Ionah *beganne to enter into the City a dayes iourney, and he cryed, and said, Yet forty dayes, and* Nineveh *shall be overthrowne.*

THis Prophecie is wholly Historicall, as the other prophecies are dogmaticall. It containeth the History of *Ionah*, relating what happened to himselfe, when he was sent of God to the *great Cittie Nineveh*, to denounce unto the *Ninevites* their utter overthrow. Who this Prophet was, and when he prophecied, may be gathered sufficiently out of the Scripture, where we reade that *Ieroboam* the second restored the coast of *Israel* from the entring of *Hamath* unto the Sea of the *Wilderneſſe*, according to the word of Gen. 10, 12.

2 King.14.25. the Lord, *which he ſpake by his ſervant Ionah the ſonne of Amittai the Prophet, which was in Gath Hepher.* And it ſeemeth that he was the firſt of all the Prophets, whoſe writings are extant, and remaine in the Church for the inſtruction thereof in faith and obedience. For he lived before the battell of *Ioaſh* King of *Iſrael* with the *Syrians*, about the end of the dayes of *Eliſha*, 2 *King.*13.14. and 14.25. Neither let any object the Prophecy of *Micah*, as though he were before in time, the ſame that prophecied in the daies of *Ahab*, 1 *King.*22. Becauſe theſe two were not both one but different, neither doe their names accord in the Originall, as may appeare to every one that readeth.

True it is, this prophet hath this end and yſſue of his writing with the reſt, to ſet forth the judgements and mercies of God toward mankind: but this he hath proper and peculiar, that he is not here ſent unto the Church and people of *Iſrael*, but onely unto prophane unbeleevers and uncircumciſed perſons, that we ſhould underſtand thereby, that God hath rule over all nations, and is *the*

Rom.3.29. *God of the Gentiles as well as of the Iewes*; and an avenger of ſinne in whomſoever he findeth it, according to the ſay-

Rom.2.12. ing of the Apoſtle, *As many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law*, *Rom.*2.12. For then the Prophets

1 King.17.9. & 19.15. 2 King.8.7. were ſent to the *Syrians*, and to them of *Damaſcus*, and to the *Tyrians*, howbeit extraordinarily at the will and pleaſure of God. And doubtleſſe by his ſending of his Prophets to ſtrangers out of the promiſed land, God would reprove and condemne the deſperate ſtubbornneſſe of the people of *Iſrael*, who would not be moved and perſwaded by ſo many of his holy Prophets that were ſent and dwelt among them, and by ſo many threatnings as were brought upon them; where as theſe poore infidels and unbeleevers did by and by beleeve and obey the voyce of one

Pro-

Prophet; *Math.* 12.41. *Luk.* 11.32. that the Lord might say of them as he doth in an other case, *I have not found so great faith, no not in Israel.* Matth.8.10.

I will not stand to discourse at large the vaine conceit and idle speculation of *Epiphanius*, touching this *Ionah*. For he telleth us, that *Elias* gat himsalfe into the Wilderneſſe by reason of a great famine which hee had called upon the land, where, being nouriſhed by Ravens, he quenched his thirſt with the water of the brooke, and when the brooke was dryed up, hee was an hungred, and removed into *Sarepta* a Citie of *Sidonia*, unto a poore woman a Widdow, the mother of *Ionah*, and entred into her houſe: now the woman left nothing undone of that which he commanded her: and he did eate and bleſſed her; for he could have no abode with the uncircumciſed. And when as *Ionah* the ſonne of the woman was deceaſed, God raiſed him up by *Elias*, and reſtored him alive unto his mother, becauſe of the entertainement which ſhe gave unto him: and that when *Ionah* was come to full age, he was ſent unto *Nineveh* to the Aſſyrians. Where we have ſome truth mingled with much falſehood, and therefore he deſerveth to be credited no farther, then he hath the warrant of Gods word, being deceived with the tales of the Iewes that are maſters of ſuch lyes. I know the common ſort are moſt of all delighted with ſuch new fangled deviſes that have no ſubſtance in them: howbeit we ſhould not pleaſe ſuch itching eares, nor feed them with empty winde in ſtead of wholeſome food: but *avoid prophane babblings, and oppoſitions of ſcience falſly ſo called, which ſome profeſſing, have erred concerning the faith.* 1 Tim.6.20. 21.

Epiphan. of the life of the Prophets.

1 King.17.9. Luk.4.26.

In this prophecy obſerve a twofold calling or ſending of *Ionah*: the firſt in the two former chapters which he rejected: the ſecond in the two latter which he executed. In this third chapter is ſet forth the execution of his calling together with the fruit and profit thereof in the *Ni-*

nevites, whereby we may see his errour and oversight in flying from his function, and supposing that he was sent in vaine: when as afterward he beheld with his owne eyes so worthy and glorious an effect of his preaching, as might rejoyce his heart, and *be his crowne and glory before the Lord, and in the presence of our Lord Iesus Christ at his comming*; who as a fisher of men cast his net into the sea, and inclosed a great multitude of fish of all sorts. But yet for all this, it did not sufficiently content the Prophet through a carnall misdeeming and misjudging of the successe of his labours, as if by Gods shewing of mercy, his ministery were contemned, his credit empaired, and his person scorned and exposed to contempt, because the Citie was spared and not destroyed, as appeareth in the next Chapter.

1 Thess. 2. 19. 20.

In the 4. Verse and the rest that follow to the end of the Chapter, we are to consider two things. First the preaching of *Ionah*, Verse 4. A Sermon consisting of judgement: he singeth a mournfull song, foretelling them of their full and final destruction. Secondly, the effect of his preaching in the residue of the Chap. The preaching of *Ionah* is a fearfull threatning of a fearful overthrow to come upon them *for their wickednesse, which was come up before the Lord*, & did cry for vengeance to heaven, Chap. 1, 2. In this denunciation we may observe sundry circumstances, to passe over the beginning of the verse: first, the circumstance of the time to come; *forty dayes* are limited for their repentance, as the dayes of Gods patience, which once expired they must looke for suddaine destruction.

Circumstances in the threatning.

1

2

Secondly, the circumstance of time already past, implied in the word (Yet) putting them in remembrance, that he had already spared them a long time, not willing that any should perish, but that all should come to repentance. As if the Lord should have said by his Prophet, I have spared you long enough already, that I might justly poure upon

upon you all my wrath; yet nevertheleſſe I will ſpare you a little longer. Thirdly, the ſubject of the judgement, 3
Nineveh, a great, a mightie, a populous and proud Citie, whereby alſo are underſtood the inhabitants thereof from the greateſt to the leaſt and loweſt of them. Laſtly, 4
the meaſure or quantitie of the judgement, an utter overthrow not of one perſon or one family, but of the whole Citty: now whether it were by ſword, or famine, or peſtilence, or by fire from heaven as God overthrew *Sodome* and *Gomorrha* and the Cities of the plaine, or otherwiſe, is not expreſſed. Now let us come to the words.

And Ionah began to enter, &c. Albeit the Lord might forthwith have deſtroyed the *Ninevites*, yet he giveth them ſome time of repentance, and ſendeth his holy Prophet unto them; which declareth the infinite and endleſſe patience of God even toward theſe Infidels that knew him not, neither called upon his name, *Rom.* 2.4. Firſt let us obſerve the generall doctrine out of the whole threatning, and afterward come to the particulars. Before the Lord would utterly deſtroy the City, he raiſed up *Ionah* the Prophet, to foretell their deſtruction. This teacheth, that the Lord for the moſt part never bringeth any judgement upon any people or perſon, but hee firſt foretelleth of it, and maketh it knowne unto them; hee warneth them, and threatneth it by his Miniſters. This truth is to be ſeene every where in the Scripture, *Amos* 3.6.7. *Luk.* 13.7. We reade that the world was once deſtroyed by water: and it ſhall bee deſtroyed againe by fire. Of the firſt deſtruction we finde, that he foretold it unto *Noah*, and by *Noah* to the world before ever the flood came. And touching the ſecond deſtruction which ſhall bee by fire, when *the Elements ſhall melt with fervent heate, the earth alſo and the workes that are therein ſhall bee burnt up*, God hath not left us ignorant, but in diverſe places hath plainely ſet it downe unto us.

Doct. 1. Before the Lord deſtroyeth he warneth by his miniſters.

2 Pet. 3. 10.

The reasons of this course and order of Gods dealing, who warneth before he finiteth, are eyther in respect of God, or in respect of the godly, or in respect of the ungodly. 1 In respect of God, to justifie his proceedings and judgements with men even before the sonnes of men: to stop the mouth of iniquitie, that it might have nothing to object or plead against him, 2 *Chro.* 36.15. *Ier.* 25.3. and 35.15. 2 Secondly, in respect of the godly, because hee would not take his people at unwares, who is friendly unto them, and loveth them as his owne children. Now it were the part of an enemy, and not of a friend to come upon them & surprise them at unwares, as they doe that come to assault a Citty; and therefore God to shew his favour and friendship to them that are his, doth foretell and give them warning before hand, that so they might happily prevent it *by their repentance*, 2 Pet. 3.9. and thereby have judgements kept from them. 3 Thirdly, in respect of the ungodly themselves, because God would have those that are none of his to be left without excuse, that they might not be able to accuse God of any unjust dealing, or murmure against him, for as much as they had warning, but would not bee warned; they heard of his judgements, but they would not judge themselves; neither labour to prevent them, *Matth.* 24.14. therefore the damnation of such is just.

Use 1. Vse 1. Behold from hence the wonderfull mercy, goodnesse and patience of our good God, whose manner is alwaies to give warning before hee proceede in judgement. He seeketh not to take any at advantage, neither desireth hee the death of a sinner: And therefore the Prophet saith, *He doth not afflict willingly, nor grieve the children of men: to crush under his feet all the prisoners of the earth, to subvert a man in his cause, the Lord approveth not,* Lam. 3.33.36. Lam. 3.33. 36. He would have none to perish that are his, but all to repent and to be saved. He instructeth, that he

he may not threaten: he threatneth, that he may not ſmite: he ſmiteth, that he may not deſtroy: yea and ſometime he deſtroyeth temporally, that he may not deſtroy eternally. 1 Cor. 11.32. This is the courſe which he neede not obſerve; becauſe upon our owne perill, the perill of our ſoules, wee are bound to take heed of judgements to come, that wee ſhould prevent them before they come, He would have us to ſend out our Embaſſadours, which are our prayers, to treate of conditions of peace betweene God and us. Such as intend revenge and the execution of their wrath, are not wont to give warning, but to watch their opportunity, as we ſee in *Abſolom, who ſpake neither good nor evill* 2 Sam. 13.22. to his brother *Amnon*, becauſe he hated him, and then ſuddenly, when his heart was merry with wine, commanded him to be ſmitten. If God had a purpoſe to deſtroy us as his enemies, and to come upon us at unwares, hee would never threaten us, and give us ſuch faire warning to avoyd the ſtroke of his ſword drawne out againſt us. For wherefore doth hee not deſtroy us? Is it for want of deſart on our part? No doubtleſſe: he findeth juſt cauſe to proceede againſt us, and hee is of infinite power to puniſh us. The Prophet teacheth, that *his hand is not weakned as though he could not ſtrike us, neither is his arme ſhortned as though hee could not reach us, Eſa. 59. 1.v.* Num. 11.23. Eſay 59.1.

Secondly, if any man bee overtaken with any judgement, he muſt know thus much, that certainely God was true, and that his purpoſe was, we ſhould prevent it, or elſe he would never have given warning of it. There is no man that can juſtly ſay, that the ſilence of God is the cauſe of his ſecurity: for Gods manner is, never to come with any judgement, and to diſcharge a whole volly of ſhot, but he alwayes ſendeth a warning peece before. But you will ſay, we have no Prophets to foretell, they are all gone; it is not with us as it was in former times. 2 *Ob.*

Answ. times. To this I make answer, as our Saviour saith of the rich man in the Gospell, that his brethren had both *Moses and the Prophets among them*, when indeed both *Moses* and the Prophets were all dead long before: but his meaning was, that they had the bookes of *Moses* and the writings of the Prophets before them. So may I say, that wee have the Prophets and Apostles still among us, I meane we have the holy Scriptures, wherein are contained the workes of the Prophets and of the Apostles: and besides these, God hath given to us his Ministers, that they might as it were put life againe into the dead Prophets, that they might open and declare unto us those things which are doubtfull and obscure: and therefore if any man be admonished by these, that judgements shall certainly come, let him take heed he withstand not the Spirit of God, for it is as true and evident, as if the Prophets and *Moses* himselfe were alive and uttered these threatnings; and it is the wonderfull goodnesse of God, that hee will foretell us of his judgements, and after a sort send them home to our owne hearts. Our consciences tell us, that wee are guilty of those sinnes which have formerly beene reprooved, and whereof we have beene forewarned: let us therefore conclude with our selves, that it is the mercy of God, that hee doth threaten hell and judgements unto us, as well as promise heaven and happinesse: and let us blesse his name in our hearts, that he hath granted such a gracious warning unto us, and endeavour to breake off our sinnes, that so hee may bee pleased to proceede no farther with his judgements against us.

Luk. 16. 29. 31.

3 Rom. 2. 4. 2 Pet. 3. 13.

Lastly, this dealing of God must provoke us to repentance and to turne unto God, because *his patience serveth to leade us to repentance*, *Rom.* 2. 4. The daies of his patience last long, but they are not everlasting, if we repent not. Let us meete him betimes, while hee is in the way, before

fore he approach nearer unto us and come upon us. Sinne ſeparateth betweene him and us, and maketh God our utter enemy. Let us make an attonement with him, before his wrath burne like fire. True it is, he beareth long, but if we greeve his Spirit, we ſhall beare his indignation, and our owne condemnation whoſoever we be. He forbeareth long, but he will not alwaies forbeare, he will come ſpeedily and ſuddainly upon us. The longer he is in drawing his bow, the deeper do his arrowes pierce. Thus much of the generall doctrine. Exod. 34. 6.

Yet forty daies. Before we come to the cheefe point offered to our conſiderations in theſe words, a queſtion may bee demanded, how this threatning ſtandeth with the truth of God, and the iſſue and event of the matter mentioned in the end of this propheſy? to pronounce ſuch a dreadfull ſentence againſt a City and the inhabitants thereof, which tooke not that effect; or ſhall wee thinke that God changed his minde, to propoſe that which he purpoſed not? and doth not the Scripture teach us, that he is unchangable, and no ſhaddow of turning with him? I anſwer, the threatnings of God are oftentimes conditionall, though the condition be not expreſſed, as appeareth in the laſt verſe of the 3. Chapter: *God repented of the Evill that he had ſaid that he would doe unto them, and he did it not.* True it is, he might have deſtroyed them juſtly for their crying ſins, if it had pleaſed him, ſeeing *their wickedneſſe was come up before him*, calling for judgement, and it had beene as eaſy for him to have ſent a deſtroying Angell to overturne them, as a preaching Prophet to turne them unto him. From hence wee learne, that the threatnings of God and denouncing of his judgements are not abſolute, but conditionall toward his people; they containe an exception and limitation, except they repent and amend their waies. The condition is underſtood. So it was to the old world, *Their daies were an hundred and twenty yeares*, which S. *Peter* calleth the time of his patience, *while the Arke was preparing*.

Septuagint ἔτι τρεῖς ἡμέραι. *Intiellgit poſt* 40. *dies non intrà, ut quidá volunt. Vide Druſij Lection.*

Chap. 3. 10.

Chap. 1. 2.

Doct. 2. Gods threatnings are conditionall, Gen. 6. 3. 1 Pet. 3. 20. 1 Cor. 6. 9. 10. Eph. 5. 5.

ring. See the ſame, 2 *King.*20.1.*Gen.*20.3.*Mic.*3.12.and *Ier.*26.18.Sometimes it is expreſſed,as*Lu.*13.3.5.*Re.*2.5.

Reaſon 1. Let us ſee ſome reaſons. Firſt, becauſe after threatnings,if we repent and lay them to our hearts, it cauſeth forgiveneſſe and blotting of our ſinnes out of his remembrance. For ſinne,the cauſe of Gods judgements, being removed, the effect will ceaſe : as *Ezek.*33. *If I ſay to the wicked, you ſhall dye the death; if he turne from his ſinne and doe that is lawfull and right, none of his ſinnes that he hath committed ſhall be mentioned,he ſhall live and not die.* Secondly, God is a God of long ſufferance and much patience, ready to forgive and receive to mercy, yea in judgement to remember mercy, as 2 *Sam.*24,16.and *Hab.*3.2. when once we turne unto him,as *Ier.*3. *O ye diſobedient children, returne and I will heale your rebellion:* and Chap.31.when *Ephraim* after his corrections lamented,ſaying, *Thou haſt chaſtened me and I was chaſtened, as a Bullocke unaccuſtomed to the Yoke, ſurely after that I was turned, I repented* : the Lord anſwered, *My bowels are troubled for him, I will ſurely have mercy upon him, he is my deare ſonne, he is my pleaſant child.* Thirdly, it is a ſpeciall end and purpoſe, why God doth denounce his judgements and threaten his plagues, that we ſhould repent,and ſo that he might repent :therefore they are not abſolute, but limited with condition, except we change and amend. And thus did the King of *Nineveh* underſtand this threatning,Chap 3. *Let every one turne from his evill way, for who can tell, if God will turne and repent,and turne away from his fierce anger, that we periſh not?*

Ezek.33.14. &c.

2

Ier.3.22.and 33.20.

3

Chap.3.9.

Uſe 1. Vſe 1. There is comfort in the greateſt, the heavieſt, and moſt fearefull threatnings of certaine judgements; there is hope of grace and mercy to be found,if we doe repent, as it were light ſhining out of darkeneſſe. Let none ſay, it is too late,my ſinnes are too great or too many that they cannot be forgiven, as *Caine* ſaid,*Gen.*4. The Elders of *Iudah* did profit better by the threatnings of *Ieremy.*

For

For when he had threatned desolation of the Lords house, and the destruction of the whole land, for which the Priests and Prophets would have put him to death, they pleaded the practise and example of good King *Hezekiah* for their comfort, as we noted before; when the Prophet *Micah* threatned that *Ierusalem should be plowed up like a field, and lye desolate as a Forrest, he did not put him to death, but feared the Lord: and the Lord repented him of the evill which he pronounced against them.* But it may be objected, If God threatneth and willeth one thing, and yet doth another, as heere he threatned to destroy *Nineveh* and did it not, then Gods will is changeable, or else he hath two willes, one will to destroy, another to preserve, which seeme contrary the one to the other. I answer, as God is one, so he hath but one will. Howbeit, it is distinguished into that which is revealed and secret. The secret is of things hidde with himselfe and not manifested, as *Deutero.* 29. 29. The revealed is of things made knowne by the word and by daily experience. The secret will is without condition annexed unto it: the reveald is with condition, and it is joyned with exhortations, admonitions, instructions, and reprehensions, as may best serve for mans salvation, and to keepe him in awe of God and his threatnings. The secret shall and must be accomplished, notwithstanding all the opposition and gainesaying of men and Angels, *For who hath resisted his will?* and therefore albeit it bee most just and righteous, yet it is not to us a rule of righteousnesse: The revealed onely is the rule of our lives, and the square to measure and direct all our actions. The ignorance of these two parts of the single and simple will of God leadeth into manifold errour, and the sound knowledge thereof beateth downe to the ground the perverse and corrupt practise of many. For when they breake out into sundry evils and much

Mic. 3. 12. Ier. 26. 18.

Ob.

Answ.

Rom. 9. 19.

prophaneneſſe contrary to the expreſſe commandement of God and rule of the word left unto us for our inſtruction, [a] they follow the practiſe of the heathen, and excuſe themſelves, becauſe forſooth it was the will of God it ſhould be ſo, or elſe it could not have beene done. A groſſe abuſe of God and his wil. For when they walked in their owne waies, as it were in by-paths, and followed their ſinfull luſts and pleaſures, did they ſet Gods will before their eyes? or did they aſke counſell of him? or did they enter into ſuch practiſes with a purpoſe to doe his will? No doubtleſſe, they were ledde by their owne fanſy as by a falſe guide, that turned them out of their right way, and therefore let them not excuſe themſelves by his will, but rather accuſe their owne wickedneſſe.

a *Plaut. Aulid. act. 4. ſc. 10. Factum eſt, fieri infectum non poteſt, deos credo voluiſſe, nam ni vellent, non fieret, ſcio. Terent. in Eunuch. Act. 5. ſc. 2. Quid. ſi hoc quiſpiam voluit deus.*

Secondly, it is the duty of all men in hearing the threatnings of God, to beware of all impediments and hindrances of repentance, for as much as they muſt take effect, unleſſe we obſerve the condition. If wee doe not keepe the condition, the threatning is abſolute, and ſurer than the heavens. Take heede therefore of theſe lets, which, as ſo many ſtumbling blockes, lye in our way to cauſe us to fall. Firſt wee muſt not ſlight the threatnings of God, nor ſet light by them, as the manner of many is, who for the moſt part regard them no otherwiſe, than as if they *had made a covenant with death, and were at league with hell*, and not with God, to ſerve him in holineſſe and righteouſneſſe all the daies of their life. Such were the ſonnes in law of *Lot* that ſhould have married his daughters; when they heard of the overthrow of *Sodome* with fire and brimſtone, and were exhorted to ſave themſelves from that crooked generation, and to *depart from the tents of thoſe wicked men, and to ſeparate themſelves from among that Congregation*, leaſt they were conſumed with them: *hee ſeemed*

Impediments hindring true repentance.

Eſa. 28. 15.

as

as one that mocked unto his ſonnes in law, and there- Gen.19.14.
fore they periſhed in thoſe flames. Secondly, we muſt not exempt our ſelves from them, and poſt them over to others, or thinke they belong not at all to us, that *albeit the overflowing ſcourge ſhall paſſe through, it* Eſa.28.15
ſhall not come upon us, for wee have made lies our refuge, and under falſehood have wee hidde our ſelves, Eſa.28.15. Theſe are they that hide their owne ſinnes like *Adam*, and turne them over to others, as hee did to the woman, and the woman to the Serpent, *Geneſis* 3. wee care not on whoſe ſhoulders wee lay the burthen; ſo that wee doe not beare it nor touch it with our little finger, neither who ſmart for it, ſo that wee be free and doe not beare it. Thus wee flatter our ſelves, and never lay his threatnings to heart, untill his judgements fall full upon our heads, as they did upon *Pharaoh* and the *Egyptians*.

Thirdly, bee not deceived to thinke by riches, or 3
honour, by power or pollicy, by favour or friendſhip, to ſave and deliver our ſelves from the puniſhments of God; whereas nothing ſhall prevaile with him, nothing in the world, but repentance and turning from ſinne, hating and forſaking it. True it is, in the courts and conſiſtories of men, theſe may beare ſway and get the upper hand; a man may eſcape by his purſe, or winde himſelfe out of trouble by might of men, and ſo avoyd the danger of the Law: but it is not ſo with God. For howſoever men uſe to reaſon, I care not, I will doe well enough, as long as I have money and friends: howbeit this will not ſerve to free us from Gods Plagues and puniſhments, as *Zeph.* 1. When God had threatned to conſume all Zeph.1.18.
things from off the Land, both man and beaſt, leaſt they ſhould imagine by their wealth or other wiles to eſcape, hee ſaith, *Neither their*

ſilver, nor their gold ſhall be able to deliver them in the day of the Lords wrath. Fourthly, delay not the time, nor put off the threatnings, which the Lord abhorreth, as

Ezek. 12. 22. 23.

Ezek. 12. Sonne of man, what is that proverbe that yee have in the Land of *Iſrael*, ſaying, The dayes are prolonged, and every viſion faileth? Tell them therefore, thus ſaith the Lord God, *I will make this proverbe to ceaſe, they ſhall uſe it no more: but ſay to them, The daies are at hand, the word that I ſpeake ſhall not be prolonged, for in your dayes, O rebellious houſe, will I ſay the word, and (in your daies) I will performe it ſaith the Lord God.* Let us therefore ſtirre up our ſelves to repentance and amendment of life to prevent his wrath, leaſt we ruſhing on in ſinne doe ruſh into our deſtruction.

3

Thirdly, if God threaten and there follow no repentance, be well aſſured, that which he hath threatned ſhall come to paſſe. *Gen.* 15. 16. *the iniquity of the Amorites is not yet full*: but when they had filled up the meaſure, then his judgements were to fall upon them. O how many examples have we to terrify us, and to verify this to our hearts and conſciences! as the old world, *Sodome* and *Gomorrah*, the falling of the *Iſraelites* into the hands of the *Cananites*, the *Ammonites*, and the *Amalekites*, mentioned almoſt in every place of the booke of *Iudges*; the carrying away of the ten Tribes never reſtored, the captivity of the reſt, the ſeven Churches of *Aſia*, the deſtruction of the Iewes by the Romans called the *abomination of deſolation ſtanding in the holy place*, and ſundry others: all which aſſure us of the truth of this point. Let us apply this to our ſelves, and reaſon as the Apoſtle teacheth, *If God ſpared not the naturall branches, take heed, leaſt he alſo ſpare not thee: and if the branches were broken off through unbeleefe, let not us be high-minded, but feare.* We heare the threatnings of God denounced, and his fearefull judgements publiſhed and pronounced by his faithfull ſervants, but what repentance, what

Gen. 15. 16.

Dan. 9. 27. Matth. 24. 15.

Rom. 11. 20. 21.

what amendment followeth? May we not say with the Prophet, *I hearkned and heard, but they spake not aright, no man repented him of his wickednesse, saying, what have I done? every one turne to his course, as the horse rusheth into the battell, &c.* And is it not so in our times, nay rather is it not worse? We are so farre from repentance and turning to God, that the Lord seemeth in his just judgement to have given us over and forsaken us, and to have blinded our eyes, to have stopped our eares, and to have hardned our hearts, least we should see with our eyes, and heare with our eares, and understand with our hearts, and should returne and bee saved. Sometimes he doth take away his word utterly, and hee threatneth it as a grievous judgement unto the Iewes, *The kingdome of God shall be taken from you, and given to a nation bringing forth the fruits thereof*: and we are assured of the accomplishing thereof, because *the fall of them was the rising of the world, and the diminishing of them, the riches of the Gentiles.* Sometimes, he will have it to remaine and continue among a people, for the farther hardning of their hearts, and the increasing of their just judgement and condemnation. This is a secret judgement, and therefore more sharpe and grevous than the former, as *Esa. 6. Make the heart of this people fat,* as they had fatted and fleshed themselves in sinne, and even glutted themselves in iniquity: *make their eares heavy*, as they had stopped and stuffed them with vanity, that the word could not enter: *and shut their eyes*, as they had drowsie and sleepy eyes, and had closed the eyes of their bodies, so God threatneth to shut the eyes of their minds, as men benummed and past feeling, least they should see with their eyes, and convert, and be healed.

Ier. 8. 6. 7.

Matth. 21. 43.

Rom. 11. 12.

Esay 6. 10.

Lastly, as it is with the threatnings of God, so on the other side it is with his promises. We have many worthy and precious promises mentioned in the word, some of this life some of the life to come; some temporall, and some

some eternall, but all sorts are conditionall, and all sorts are to us as if they were never made, except wee leave our sinfull waies, and so turne to the Lord with all our hearts. We have the promise of *mercy* and forgiveness reserved for us under hope: but to whom is it made? to them that *feare him and love him.* Wee have the promise of earthly blessings to be ministred unto us, *Deut.* 28. 3.4.&c. but to whom? To such as *first seeke the kingdome of God,* and to none others. We are ready to lay hold on the promise, but we forget the condition, like hirelings that regard the wages more than the worke. There is a promise to heare our prayers and to save us: but to whome is it made? Not to the prophane and to unbeleevers, for *God heareth not sinners*; and *if we regard wickednesse in our hearts, the Lord will not heare us,* as wee shall shew afterward. This admonisheth us of two things. One that wee despaire not, nor distrust the mercies of God toward us in earthly things or in spirituall, transitory or eternall, in things of this life or the life to come; we have comfort and strong consolation, when wee are truly and unfainedly turned to God, *Psal.* 37.25. *Heb.* 13. 5.6. The other, that we blesse not our selves in our wickednesse, adding drunkennesse unto thirst, as the manner is, promising unto our selves peace when wee are at warre and open defiance with God. It may bee said to such as *Iehu* answered unto *Iehoram,* what hast thou to doe with peace? *What peace so long as the whoredoms of thy mother Iezabel and her witchcrafts are so many?* and *Esa.* 57. *The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt: there is no peace saith my God to the wicked.*

Psal. 130.4. Exod. 20.5. Deut. 28.3,4, 5.&c. Matth. 6.33. Ioh. 9.31. Psal. 66.18. 2 King 9.22. Esa. 57.20. 21.

Iussus fuit praedicare aliquid amplius quàm hìc dicitur, colligo ex cap. 4 2. Io. Drusij Lection. in cap. 1. Ionæ.

Nineveh shall be overthrowne. That is, the City and the Citizens, young and old, rich and poore, one and other. This is the summe and effect of *Ionahs* Sermon. We may not imagine that hee cryed nothing else, or spake no more

more than is here expreſſed. For no doubt the Prophet lifted up his voyce as a Trumper, and ſhewed them their ſinnes and tranſgreſſions, as the Lord had before ſhewed unto him, that their wickedneſſe was come before his face, Chap. 1.2. This was a great and wealthy citty ſeated by the river *Tygris*, famous for the compaſſe of it, and the tops and towers wherewith it floriſhed, as ſundry hiſtories doe make mention, and yet it was not priviledged from the judgements of God. This teacheth, that the ſinnes of a nation, or people, or kingdome, when they are growne to an hight both in the manner & meaſure, doe cauſe the Lord to bring deſolation and deſtruction upon that land. When ſinnes are generall and overſpread a kingdome, as a Leproſy doth the body, then Gods judgements alſo are generall: See this *Gen.* 6.5.7. and 18.20.21. and 19. 24. *Deut.* 9.4.5. For the wickedneſſe of the nations, the Lord did drive them out from before thee: and 2. *Samu.* 24.15. 2 *King.* 21.12. 13.14.15. *Hoſ.* 4.1.2.3.

Iuſſus fuit prædicare aliquid amplius quàm hic dicitur. colligo ex cap. 1. a. 2. Io. Druſij Lection. in cap. 1. Iona. Strabo lib. 5. Geograph. Dio. Siculus. lib. 3. cap. 1. Herod. in Euterpe.

Doct. 3. When ſinnes grow generall, the judgements are generall.

The reaſons. Firſt becauſe the juſtice of God requireth that the puniſhments of ſinne ſhould be anſwerable to the ſinne it ſelfe. If the ſinne once become common, it is juſt with God, that there ſhould come a generall judgement alſo. And albeit haply ſome few ſhould repent and bee free, yet it is no reaſon this ſhould priviledge and exempt the reſt, and keepe away the generall judgement from them: for hee that doth repent ſhall have a recompence for himſelfe, when notwithſtanding a generall judgement, as a violent flood, ſhall ſweepe them all away. Againe, when ſinne is extreame, it is reaſon that judgemẽt alſo ſhoud be extreame: when ſin is at the higheſt, it is reaſon that judgement ſhould be at the higheſt: and a generall defection of ſinne muſt of neceſſity have a generall waight of judgement, that when we have *filled up the meaſure of the one*, God may fill up the meaſure of the other, *Gen.* 15.16.

Reaſon 1.

2

Vſe 1. Seeing this is true, that God will bring deſolation upon a land for ſinne, then have we cauſe to feare, that the day of our deſolation and of our mourning is not farre off. For ſeeing it hath beene proved, that wee are growne to the hight of wickedneſſe, both in the manner by breaking all the bounds that God hath ſet to keepe us, and alſo in the meaſure by adding ſinne unto ſinne: then certainely in the next place what can be expected, but that our land ſhould mourne, and deſtruction come upon us, as paine upon a woman in travaile? *becauſe there is no truth, nor mercy, nor knowledge of God in the Land, but by ſwearing, and lying, and killing, and ſtealing, and committing adultery they breake out, and blood toucheth blood.* And if God deſtroy his owne people and other nations, and roote them out for the ſame ſinnes that ſway and ſwarme among us, filling all places, and abounding in all perſons every where; what can we looke for, but that wee having the ſame weight of ſinnes, ſhould alſo have the ſame waight of judgement? God hath made us to drinke of as bitter judgements as ever any nation did, onely this remaineth, that as yet wee have not drunke the dregges, we have not yet taſted the cup of utter deſolation and deſtruction. Now if God have gone thus farre with us, and our ſinnes are heaped up to a full meaſure preſſed downe and running over; why ſhould not wee feare to drinke of utter deſolation, as well as any other, ſeeing the ſame ſinnes are to be found among us? So then we ſee, that the day of Gods viſitation cannot be farre off by his courſe of *Iuſtice*; and certainely it is the nearer, becauſe all feare is ſo farre from us, and the land ſo full of ſecurity, which being added to our former ſinnes, will be a great meanes to haſten his judgements.

Hoſ. 4. 1. 2.

2 Secondly, it teacheth us notably, who are the greateſt enemies of a land, and bring wrath upon it: certainely the greateſt enemies are thoſe that bring the daies of ruine

and

and desolation and mourning upon it. It is not simply such as sinne, for there is no man that sinneth not daily; but such as commit sinne with an high hand, breaking all the bounds and bankes that God hath set unto them, continuing in sinne, and adding one sinne to another. These certainely are they that pull downe destruction upon a land. It is true such persons are ready to accuse the Ministers of God and the faithfull of the land, as *Ieremy* was charged to weaken the land and to hasten the desolation thereof, and to be the troublers of the state: howbeit they may answer these as *Elijah* did *Ahab*, *I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the commandements of the Lord.* Is the physition the troubler of the patient, or the disease that is within him? Is the law the cause of strife and contention, or the malice and envy and emulation that is in men? Is the watchman the cause of the approch of the enemy? or the armour and munition and fortifications, the weakning of a Citty? No doubtlesse, these strengthen the same and serve to keepe him out. The Ministers of God are the phy sitions of the soule to cure the diseases thereof: *and the horsemen and Charets of Israel* to defend it, and the word is the meanes to beate downe sinne, which weakneth and wasteth the land till it come to destruction. 1 King. 18.18. 2 King. 2.12. & 13.14.

Lastly, this serveth for instruction and admonition for all and every one of us. If we have any love to our Countrey, if we long after the peace and prosperity thereof, or desire the florishing of our kingdome, if we would not destruction to come upon us and it, and if we would live in quietnesse; the way is to take heede of adding sinne to sinne, and prophaneneſse to prophaneneſse. We account him an enemy, and that justly, that combineth and conspireth with another to bring him to destroy the land and undermine the state thereof: so is he the greatest spirituall 3

enemy that a State can have, that followeth ſinne with greedineſſe, and multiplieth one iniquity upon another. The way therefore to prevent ſuch judgements is to breake off our ſinnes by true repentance; which turne upſide downe kingdomes, Cities, Families, private houſes, and particular perſons. We wiſh to have our Cities flouriſh, and our families proſper, and our children to continue our names and memories after our departure: but what availeth all this, unleſſe wee ſet our ſelves to worke holineſſe and righteouſneſſe? This is the onely way to keepe our State, our Cities, our townes, our villages, our families, and our children from mourning and miſery, and to prevent the deſolation and finall deſtruction of them. To conclude, let no man bleſſe himſelfe, becauſe wickedneſſe overſpreadeth the land, as water doth the ſea; neither thinke that we may with more ſafety and ſecurity commit ſinne, becauſe the land is generally wicked: but let every ſoule and ſinner repent him of his ſinnes, and not harden his heart, becauſe of the wickedneſſe of the times.

5. *So the people of Nineveh beleeved God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them, even to the leaſt of them.*

Hitherto of the preaching of *Ionah*: now followeth the effect thereof: wherein conſider two things, both what the *Ninevites* did, and what God himſelfe did.

The actions of the *Ninevites* concerning { The people / King of *Nineveh*.

The actions of the people are { Their faith / Fruits of faith.

The actions of the King are ſet downe { His example Verſe 6. / His proclamation, 7. 8.

His

His proclamation is { published: / confirmed.

The publishing and proclaiming thereof instructeth, { What they must not doe. / What they must doe.

The actions of God what he did { He saw their workes that they turned. / He repented of the evill threatned. } *Verse* 10.

The beginning of their conversion stood in this, that they beleeved the word of God: And this helped and furthered to stirre up faith in them, that they considered they had to doe with God himselfe, and not with the Prophet onely. Wherein consider, that albeit hee was *sent to them with heavy tydings*, as the Prophet said to the wife of *Ieroboam*, yet they *did not thrust him away from them* as the Israelite did *Moses*, *Act.7.27.* they did not stretch forth their hand, saying, lay hold on him, as *Ieroboam* did to the man of God, 1 *King.*13.4. they did not mocke him and misuse him, as the Iewes did the Prophets, 2 *Chro.*36.16. they did not account him *a mad fellow* for his strange message, as the Captaines did one of the Children of the Prophets, 2 *King.*9.11. they did not waxe wroth, and *put him in a prison house*, as men in a rage, as *Asa* dealt with *Hanani* the Seer, 2 *Chro,*16.10. & then bid them *feed him with the bread of affliction, & with the water of affliction*, as *Ahab* gave charge to the Governor of the City concerning *Micaiah*, 1 *King* 22.27. They did not put him to death and *stone him with stones*, as they dealt with *Zechariah* at the commandement of the King, 2 *Chro.*24.31. they did not suggest to the King, *Ionah* hath conspired *against thee in the middest of the Citie*, the land is not able to beare all his words; or say unto him, *O thou Seer, goe, fly thee away into the Land of Iudah, and there eate bread and prophecie there*, but prophecie not any more at *Nineveh*, for it is the house

2 King.14.6. Act.7.27. Act.26.24.

of the kingdom, as *Amaziah* said to *Amos*, *Amo.*7.10.12. Neither did they *put him in the stockes*, and smite him on the mouth with the fist, as *Pashur* did *Ieremy*, and the standers by, did *Paul*, *Ier.*20.2. *Act.*23.2. Neither did they apprehend him and throw him into a dungeon, or accuse him, saying, *This man is worthy to die, for he hath prophecied against this Citie*, all the words that ye have heard, as the Priests and false Prophets pleaded against *Ieremy* at an other time, *Ier.*26.11. neither did they drive him out of their coastes, and thrust him out of their Citie, as the people of *Nazareth* dealt with Christ, *Luk.*4.29. and the *Gadarens* when they had lost their Swine, *Math.* 8.34. Neither did they stop their eares, and gnash on him with their teeth, and runne upon him with one accord, as they served *Stephen Act.*7.54.57. Neither did they beat him; or charge & command him that he should speak no more in the name of the Lord his God, and then let him goe; as they dealt with *Peter* and the other Apostles *Act.*5.40. but they heard him attentively, patiently, and readily: they accounted him not as a troubler of the state,

1 Cor.4.13. *as the filth of the world, and as the off-scouring of all things*, but they received his words as the oracles of God, they perswaded themselues that he was sent unto them of God, and constantly beleeved that those things would undoubtedly come to passe which he had spoken. Of this faith, what it was, see more afterward, *vers.*9. This threatning for the certainty of it, is utttered in the time present: for in the originall it is word for word, *is overthrowne*, and therefore the destruction being so neere and so certaine, it was high time for them to looke about them.

*Doct.*4. The word preached is the instrument of faith.

We learne from hence that the word preached is the ordinary meanes ordained of God to worke in us faith, as *Rom.*1.16. 1 *Cor.*15.1.2. *Iam.*1.18. Examples hereof are plentifull to be found in the Acts of the Apostles after the hearing of the word; *they were pricked in their hearts*

and

and ſaid, What ſhall we do? *Act.*2.37. they received his word gladly, and were baptized, *verſ.*41. many of them which heard the word *beleeved* Chap.4.4. *Cornelius* is directed to *Peter*, who ſhould tell him words, whereby he and all his houſe ſhould be ſaved, *Act.*11.14. The Gentiles were glad when they heard the word, and as many as were ordained to eternall life *beleeved*, chap.13.48. the Lord opened the heart of *Lydia*, that ſhe attended unto the things which were ſpoken of *Paul*, chap.16.14. ſome *beleeved* and clave unto him, chap.17.4. 12.34. and 18 9. 10. The Souldiers, the Publicanes, and the people that came out to heare the preaching of *Iohn* were converted and ſaid, *Maſter what ſhall we doe?* Luk.3.10.. 12.14.

The reaſons: Firſt becauſe this is the high ordinance of God, which he hath appointed to beginne and worke in us faith and ſo the converſion of a ſinner, 1 *Cor.*1.21. If he had ordained other means, other means ſhould have bin effectuall. Secondly, faith cannot be without knowledge: knowledge cannot be without inſtruction: inſtruction cannot be without ſuch as inſtruct us in the faith, and therefore we muſt neceſſarily heare their voyce *and ſeeke the law at their mouthes*, *Mal.*2.7. Thirdly, to this end and purpoſe God gave gifts to men, and called them, to beare his word to his people, *Eph.*4.11.12. ſo the Prophet teacheth that *the Prieſts lips muſt preſerue knowledge*, *Mal.*2. Laſtly, our firſt parents were turned from God, and drawne to unbeleefe, by hearing the voyce of the old Serpent the devill: it is therefore convenient, that the elect, by hearing the voyce of God, ſhould be converted to the faith and returne to him that calleth. *Reaſon.*1. 2 Mat.2.7. 3 4

Obj.1. If this be ſo, then it muſt needes goe hard with deafe men that cannot heare. For if faith preſuppoſe knowledge: knowledge, inſtruction: and inſtruction hearing (which is the ſenſe of learning) what ſhall we thinke of them that are borne deafe? How ſhall they beleeve *Obiect.*1.

and

Answ. and be saved? Blind men may heare, but deafe men cannot. I answere, albeit God doth ordinarily worke faith by hearing, yet he can and doth extraordinarily worke faith without it, and of stones raise up children to *Abraham*; as he gave faith to *Rahab* the harlot by hearing of his workes, not of his word, *Ios.* 2. For the holy Ghost that teacheth by inspiration supplieth the want of outward meanes by an inward motion in their hearts: So that albeit they cannot have knowledge, nor salvation by the hearing of faith, yet they may have them by an inward worke supplying the defect of the outward senses.

Object. 2. Secondly, how shall infants and children beleeve and be saved, seeing they are not capable of this hearing through weakenesse of nature? or if they heare, they cannot understand, which is all one as not to heare at all? I answer, the doctrine is to be understood of such as

Answer. are of yeares of discretion, as also other precepts are to be taken, 2 *Thess.* 3. 10. *Math.* 24. 15. We must therefore answere this Objection as the former. For deafe men and children are in this point alike, God supplying their wantes, so that all of them that are elect are taught inwardly, and engrafted into Christ for salvation effectually, as it is said of *Iohn* the Baptist, He shall be filled with the holy Ghost, even from his mothers wombe. *Luk.* 1. 15. and thus as the Spirit supplieth the want of Baptisme, in like maner it doth the want of faith.

Object. 3. But cannot God save without preaching? or must all heare Sermons that will be saved? Can he not save them that heare seldome or neuer; as well as those that doe heare often? What say you of them that have not the

Answ. word? I answere, we speake not of the power of God what he can doe, but of his will what he promiseth and purposeth to do. We doe not deny but he can save without the preaching of the word, yea without the word: but when he sendeth the ordinary meanes, it is great folly

to

to reaſon what he can do: for then he tieth us to the word, and we may be wel aſſured he will ſave us no otherwiſe. He can preſerue life without meat, as we ſee in *Moſes* and *Elias*: but when we have plenty of foode at hand, and yet refuſe to eate, we tempt God and ſhorten our daies, and muſt needes periſh without uſing the meanes. As he fed Iſrael with *Manna* in the wilderneſſe, where they had neither ſeed time nor harueſt: But when once they came into the land of *Canaan*, a land flowing with milke and honey, then the *Manna* ceaſed *on the morrow after they had eaten of the old corne of the land, neither had they it any more, but they did eate of the fruit of the land of Canaan*: So in the times of the ruines of the Church, and deſolations of Sion, when the word is precious, hee giveth it food which the world knoweth not of, and feedeth as it were with hidden *Manna*, and ſetteth up a light in their hearts, to guide their pathes in the way of peace, as it were in the darkeneſſe of the world: but when he hath ſent a plentifull harueſt and labourers to gather in the corne, and when he hath ſet up a candle upon the candleſticke to give light to all that are in the houſe, woe unto them that deſpiſe the proviſion he hath provided for them, and ſhut their eyes in the cleere light of the Goſpell, and ſo ſit in the ſhadow of death: theſe doe no better than murther their owne ſoules. For they tempt God, who have the word and will not heare it, and make a needleſſe triall of his abſolute power what in himſelfe he is able to doe. God could have taught the *Eunuch* without the miniſtery of *Philip*, as he could have inſtructed *Cornelius* by the Angel that appeared unto him; but the Angel directed him to *Peter*; to teach us that it is his Ordinance we ſhould ſubmit our ſelues unto it, if we would attaine to ſaluation, for that is the wiſedome of God, unleſſe we account our ſelues wiſer than God, and know a nearer way to the kingdome of heaven than he hath ſhewed us.

Ioſh. 5. 12.

Act. 8. 26. and 10. 4. 5.

But let ſuch as follow their owne way take heede they neuer come there, and ſo in the end, while they profeſſe themſelues wiſe, prove themſelues to be ſtarke fooles.

Vſe. 1. Vſe. 1. This reproueth ſundry ſortes. Firſt of all the Recuſants among us (and the Popiſh rabble of that Antichriſtian generation) which ſtoppe their eares like the Adder, and *will not hearken to the voice of Charmers, charming never ſo wiſely*; and withdraw themſelues from our Church-aſſemblies, and ſo forſake their owne mercy. To theſe we may joyne the curſed crue of damnable *Atheiſts*, who binde themſelues in a league of infidelity, and barre themſelues of the meanes of faith and ſaluation; let them feare, leaſt one day they roare in hell, where ſhall be weeping and gnaſhing of teeth; and their *Elyſian* fields proue helliſh flames. This is Gods deepe iudgement upon them to revenge the contempt of his holy word: and for this cauſe he ſendeth them ſtrong deluſions that they ſhould beleeue a lie, *that they all might be damned, who beleeue not the truth, but had pleaſure in unrighteouſneſſe.* Both thoſe ſortes refuſe to ioyne with us in the ſeruice of God, in the word, in praiers, and in the Sacraments. Such may be compelled by the magiſtrate to the exerciſes of religion. And the rather, becauſe Recuſancy came in with treachery and Rebellion. For untill treaſon beganne to be plotted, called to this day *the rebellion in the North*, and *the Bul of Pius Quintus* was publiſhed, recuſancy was not practiſed, nor the name heard of: but as they began together, ſo they have growne up and continued together: and I am perſwaded, ſo long as the one remaineth, the other will not be forgotten. This is the ſottiſhnes that is found in that Synagogue, which hath euermore hatched rebellion in her boſome, and ſhewed her ſelfe an enimy to princes and their Scepters. Hence it is, that ignorance is made the mother of devotion. Hence it is, that Images are made lay-mens bookes: but

Pſal. 58. 5.

2 Theſ. 2. 11. 12.

Recuſanſie and rebellion came in together.

But God hath appointed his Church to be instructed in the faith, not by looking upon an image, but by hearing his own ordinance; not by feeding the eye with Pictures, but the heart with the Preaching of his word. Secondly, it condemneth the corrupt practise of the Separation, who deny to our Church the name of a true Church, and Ministers thereof to be lawfull Ministers: and as they teach that our Church is false and Antichristian, so they charge us to be false, Idolatrous, and Antichristian ministers, no better than the Priestes of *Baal*. These are they that under colour of zeale are revolted from us, which say, *stand by thy selfe, come not neere to me, for I am holier than thou*. But I would aske the Question of them: In what Church they had faith wrought in them? and by what Ministers, as it were by spirituall fathers, they were begotten againe to a lively hope of the heavenly inheritance? If there be any faith or grace in any of them, as I trust there is in many of them, howsoever they iudge uncharitably of us, where had they it? or how obtained they it, but by the Ministery of the Church of England? So that we are a true Church, and have true ministers, even our enimies being iudges. I may therefore demand of these, as our Saviour did of the cheefe Priestes, *the baptisme, of Iohn* whence *is it? From heaven, or is it of men*; Is our ministery of God, or is it of men? For the hearer must confesse his teacher to be sent of God, if his teaching beget faith and repentance in him; and praise the name of God for it: and acknowledge the blessing of God upon his labours to be an infallible token of his lawfull calling, *Ier.*23.21.22. *Mal.*2.4 6. 2 *Cor.*3.1.2. On the other side, God doth not convert men to himselfe, or establish them in grace by false and Antichristian Ministers and meanes. I would likewise aske the Question of the holy Martyrs of our Church, which accounted not their owne lives precious vnto them, but laid them downe

Non oculus spectaculo, sed animus verbo pascendus est, Lactant.

Esay.65.5.

Math.21.25.

The holy martyrs were members of our Church.

downe for the truthes ſake: are theſe martyrs of God, or of the Devil? were they members of a true Church, or of a falſe? and were they inſtructed in the faith by Chriſtian miniſters, or by Antichriſtian? nay doubtleſſe, they were not aſhamed to profeſſe themſelues children of our Churches, and reuerenced our miniſters as their ſpiritual fathers, and would have accounted it no ſmall bleſſing, if they might have beene ſuffered to heare them. Thirdly, they are reproued, who thinke that above all other things the preaching of the word may beſt be ſpared, and that the office of the Miniſters is leaſt of all uſefull and neceſſary. But is faith neceſſarie? is repentance of any uſe? is ſaluation out of requeſt? If theſe be giftes abſolutely neceſſary, then muſt the preaching of the truth and the publiſhing of the Goſpel be neceſſary alſo, without which they cannot be attained of us. Chriſt Ieſus is the greateſt gift under Heaven: after him, the miniſtery of the word is the higheſt benefit, whereby we come to know Chriſt and him crucified: I ſay it is the greateſt benefit which God hath given to the Sonnes of men, *Eph. 4. for the gathering together of the Saints, and the edification of the Church.* Whoſoever therefore deſpiſeth the preaching of the Word, *deſpiſeth not man, but God*, and is guilty of his owne condemnation. For as our bodies cannot live without food, ſo our ſoules proſper not without the word. Laſtly, it reproueth all drowſie and careleſſe hearers, that are aſleepe when they ſhould heare; theſe exclude and ſhut out faith that it ſhould not enter. But how ſhould God open our hearts, when we will not keep open our eares? or how ſhould he heare our praiers, when we will not heare his Paſtours? Is it not all one altogether to be abſent, and to be thus preſent?

Eph. 4. 12.

1 Theſſ. 4. 8.

Secondly, it ſerueth for information. Firſt, it is a matter of great comfort for the loſt ſheepe of Chriſt, ſtraying from the ſheepefold, to underſtand, that there is a way left

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left to recover wandering ſinners, which is the hearing of the word, and thereby to come to ſaluation. Secondly, it is a ſpeciall bleſſing to live in ſuch places and among ſuch people, where the word is taught, and where they may be partakers of hearing. Happy are they that hearken to the ſaving doctrine of the Goſpell with a deſire to underſtand it, and care to obey it. But wofull and feareful is their eſtate that live in ſuch barraine places, where the dearth of the word pineth away the ſoule; we may ſay of them in deed and in truth, *They are lands that eate up the inhabitants, thereof: and in that day ſhall the faire virgins and young men faint for thirſt.* Num. 13.32. Amos. 8.13. Thirdly it teacheth, that the ſenſe of hearing is a great and neceſſary bleſſing of God, and therefore fitly called the ſenſe of underſtanding and of beleeving. True it is, God can worke without, and no doubt he doth: true it is alſo that our other ſenſes are good helpes of many notable things, eſpecially the eyes are ſpeciall furtherers of knowledge. God hath two bookes whereby he teacheth us, and wherein we reade his marueilous wiſedome; the one, the great booke of his Creatures, wherein we ſee *his eternall power and godhead*, and learne to give him the *glory*: the other, is his written word *inſpired of God; and is profitable for doctrine, for reproofe, for correction, and for inſtruction*, in righteouſneſſe, that the man of God may bee perfect, throughly furniſhed unto all good workes, 2 *Tim.* 3.16.17. Fourthly, where the word is not taught according to the Ordinance of God, there ordinarily ſinners are not converted to God. For there is no other ordinary meanes under heaven to conuert ſinners, and to worke faith in us, than the Miniſtery of the word. How then can we learne what true faith and true repentance is, without the word? Without which we muſt periſh and be condemned. Hence it is, that *Salomon* ſaith, *Where viſion faileth, the people periſh*. Behold therefore the miſery of the people, who Pſal. 19.1. Rom. 1.19.20 1 Cor. 1.21. Pro. 29.18.

are *as sheep* disperſed and ſcattered without a Sheepheard, and without ſuch leaders as may ſhew them the good and right way wherein they ſhould walke, and ſo come to the kingdome of heauen. Fiftly, all ſuch as through negligence, careleſneſſe, contempt, and wilfulneſſe refuſe the hearing of the word, doe caſt from them the meanes of their ſalvation, and forſake their owne mercies; nay, they renounce faith and turning to God, and account themſelues unworthy of eternall life. Such were thoſe Iewes which are ſpoken of, *Act.* 13. who reſiſted the word, railed at it, and ſpake againſt thoſe things that were ſpoken, *contradicting them and blaſpheming*, and therby renouncing their part in Chriſt Ieſus. Such are many careleſſe and diſſolute perſons, among us, little better than Atheiſts, who are never touched with any love of the word, or deſire of it, but caſt it behind their backe, and ſet it after all the vanitie and pleaſures of this life.

Act. 13. 46.

3 Mar. 4. 24. Luk. 8. 18.

Laſtly, it is our duty to take heed how we heare. For it ſtandeth us vpon to regard not onely what we heare, but how we heare, and to looke to the manner as well as to the matter. For we may periſh as well by not hearing aright, as by hearing that which is not right: and conſider that it is not enough to heare the truth, but we muſt heare truly. That we may attaine to this, we muſt performe theſe ſeuerall duties, to attend unto it, to marke it, to underſtand it, to hold it faſt, and laſtly to apply it.

The firſt duty of hearers,

The firſt point required of us, is, that we attend & hearken unto it diligently. It is not ſufficient to heare. It is one thing to heare, but hearkning and giuing eare is another thing. To heare requireth no more but the eares of the body: to hearken requireth the eares of the mind. Hence it is, that Chriſt ſaith *Math.* 13. *He that hath eares to heare, let him heare.* Where he ſheweth, that there is a double hearing, outward and inward, or elſe he would never charge and admoniſh theſe that had eares to heare

Math. 13. 9.

and

and came to the house of God to heare, that they should be carefull to heare: shewing that a man may heare, and yet if he take not heed be as a deafe man, and do no more good than a deafe man that heareth nothing; it is all one as if he wanted eares, or were as a stocke or a stone, nay it had beene better he had never heard at all, because by his hearing he heapeth up the greater judgement and the deeper condemnation. Therefore *Salomon* saith, *Prouerb.* 4. *My sonne attend to my words, incline thine eares vnto my sayings*: and Chap. 8. *Hearken unto me, blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doores.* This is called the inclining of the eare to wisedome, *Pro.* 2.2. Let it not then be with us as with the multitude and the greatest sort, who suppose it to be sufficient to heare, though they do no more; but it is required of us to listen & give eare, nay both our eares to God. Let it be with us in performing this duty as it is with worldly minded men, when they heare of some good bargaine, or matter of gaine and profit, they raise and rouse up themselues instantly, and lift up their eares, they harken very diligently and carefully. Or let us deale as such persons doe, who being present and hearing somewhat spoken, do thinke that others speak of them: O how will they bow forward and incline their bodies, how wil they put their eares neere and close to them, to heare (if it be possible) what they say; yea sometimes would give much to know what they speake. Thus let us doe, wee should never heare the word, but thinke the Minister speaketh not onely to us, but of us, and say to our owne hearts, This is a word concerning me: this is for my good and profit, this will bring to me the greatest gaine: I must therefore incline mine eare, attentively, and listen unto it duly and diligently. If any aske what is the reason, and whence it commeth, that one hath an hearing eare, and another hath a dull and deafe eare; the holy Scripture telleth

Pro. 4.20. and 8.32.34.

us

Pſal.40.6. us and teſtifieth, *Pſal.* 40. *Sacrifice and offering thou didſt not require, mine eares haſt thou opened.* This is the eare-marke whereby we are knowne to be in the number of the ſheepe of Chriſt, *Ioh.* 10. No man can make and frame to himſelfe ſuch ſanctified eares by his owne wit and induſtry, but they muſt be prepared and given to us of the Lord, and to him we muſt returne the praiſe and glory.

The ſecond duty of hearers. The ſecond duty is to marke and regard what we heare. How many are there that heare & attend, yet never once marke nor regard any thing what hath beene ſpoken and delivered: for if they did, they could not be ſo ignorant & blinde as they are. Life and death is ſet before us: life to our ſalvation, if it be embraced; death to our condemnation, if it be rejected; but the moſt ſort regard neither the one nor the other. Hence it is, that our Saviour inſtructing his Diſciples, warneth them, that whoſoever

Math.24.15. *readeth muſt conſider what he readeth, Math.* 24. The palpable ignorance that abideth in our aſſemblies ſpringeth from this fountaine, that we never weigh with our ſelues what we have heard, neither call our ſelues to an account at any time what we have learned.

The third duty of hearers. The third duty is to underſtand what we have heard. For to heare and not to underſtand is as if we heard not at all, or as if we heard a ſtrange language. Hence it is,

Math.13.51. that our Saviour after his teaching examineth his Diſciples what they had learned and how they had profited, *Have ye underſtood all theſe things? they ſaid vnto him, yea*

Act 8.30. *Lord.* So *Philip* ſaid to the *Eunuch, Vnderſtandeſt thou what thou readeſt?* ſhewing thereby, that reading and hearing,

1 Cor.14.9. 11.13.14. and praying, or whatſoever we doe without knowledge and underſtanding, is nothing worth, it is as ſounding braſſe or as a tinkling Cimball. And in the deſcription of the good and ſaving hearers, it is ſaid, they heare the word and *underſtand* it, and beare fruit: ſo that they cannot bring forth fruite without underſtanding the word.

So

So then right hearers are understanding hearers. How many have we that are hearers? but how few, that we can truely say of them, they be understanding hearers? These profit nothing, alwayes learning, and never attaining to any sound knowledge.

The fourth duty, is to hold fast what we have heard, marked, and understood, we must lay it, nay locke it up closely and safely in the heart as in a closet, as *Pro. 2. receive my wordes, and hide my Commandments within thee*; we must doe as the Lepers did, when they had siluer and gold and much treasure, they went and hid it, and carried it away. The word of God is a precious treasure, the merchandise thereof is better than siluer, and the gaine thereof is better than fine gold, We should therefore both hold it fast, and hide it safe. The Apostle exhorteth us, that we ought to *give the more diligent heed to the things which wee have heard, least at any time we should let them slippe from us*: and *Revel. 3. 11. hold fast that which thou hast, till I come, that no man take thy crowne from thee.* We must commit good instructions to memory. We use not to lay up Iewels & precious stones loosely and carelesly abroad; had we rich treasure, we would not lay it up negligently, but keepe it under locke and key: We should not let holy and heavenly instructions slip out of our minde and memory, but hold them fast and firme in our remembrance. This reproveth such as heare the word, but it is with such dull, deafe, and drousie eares, that it is no sooner in at the one eare, but by and by it is out at the other. Thus it commeth to passe, that through the negligence of the hearer, the labour and doctrine of the speaker is utterly lost.

The fourth duty of hearers. Pro. 2. 1. 2 King. 7. 8. Heb. 2. 1. Revel. 3. 11.

The last duty is to apply to our selues what we have heard, a notable meanes to strengthen memory, and to hold fast that which is fading and falling away. For as a medicine, which is wholesome and healthfull in it selfe, profiteth not the sick-persons that doth despise and reject

The fift duty of the hearers.

it, and not apply it to himselfe: so the hearing of the word, and receiving of the Sacraments, are all without fruit, if we doe not apply them to our selues, and by application make them our owne. All hearing is no better than Hypocrisie without this. For it is with us as it is at a feast: So much is ours as we receaue and digest, it skilleth not what others doe, we are no way benefitted or bettered by it: So we have small profit by that which others heare, except we apply it to our own soules. What good hath the wounded man that hath a Soveraigne salue and plaister, when hee layeth it not unto the sore?

And proclaimed a fast, and put on sackcloth, from &c.) Hitherto of the faith of the *Ninevites*: Now of their repentance, expressed by two signes of it, proclaiming a fast, and putting on sackcloath, to make themselues thereby the fitter to pray and intreate the Lord to spare them, and to shew mercy and compassion upon them. They come not to God with full bellies, or with meat in their mouthes, or in gay and gorgeous apparell, but in the commonest and coursest which they had. These are the witnesses of their sorrow, yea helpes and occasions, and furtherances to more acceptable workes, than they are of themselues. For considered in themselues, and in their owne natures, they are little worth, seeing *bodily exercise profiteth little*, 1 *Tim.* 4. But as we see that which is blunt in it selfe and not able to cut, may not withstanding sharpen other things; so fasting in it selfe no better than feasting, and sackcloath than silke and costly apparel, may nevertheless further holy duties and quicken us in the performance of them with greater zeale. The Prophet therefore could not complaine of these Ninevites, as our Saviour did of the Iewes, *We have mourned to you, and yee have not wept.*

1 Tim. 4. 8.

Horat. de arte poet.

Luk. 7. 32.

Let us now come to the meaning of the wordes

Fasting

Faſting importeth an abſtaining not only from meate and drinke and ſleepe, ſo farre as humane infirmity wil ſuffer, but from labour and the workes of our callings, moſt of all from delights, pleaſures, plaies, paſtimes, recreations, idleneſſe, haunting of tipling houſes, ſurfetting and drunkenneſſe, the common ſinnes of the Land, which have drawne downe the hote wrath and heavie diſpleaſure of Almightie God upon us.

2. *They Proclaime it*, That is, they leave it not indifferent and arbitrary to the will and pleaſure and diſcretion of every perſon to doe what they beſt fanſied, but they are bound by a Law and decree to performe it and undergoe it. For doubtleſſe were every man left at his own liberty, whether he would ſerue the Lord or not, or when to ſerue him, O what a decay in religion ſhould we find in the world in a ſhort time! Yea touching the Lords day, though it be but one for ſeven, and God have left the reſt to our ſelues or our lawfull labours, yet if no man ſhould be compelled to the ſeruice of God, ſhould we finde any knowledge of God in the land, or any faith in Chriſt? So backward we are in matters of our owne ſalvation, to which a man would thinke we ſhould be ſo forward, as we ſhould need no ſpurre of exhortation. Luk. 14. 23.

3. *They put on ſackcloth*; It may be it was not ſackcloth in his proper kind, which is commonly ſo called, which they could not poſſibly in ſuch plenty and abundance ſupply themſelues withall, at ſuch a ſuddaine, but their ordinary and meaneſt attire, ſo that were it, that in civility and modeſty they might, they would have ſtripped themſelues to the bare skin, thereby acknowledging and confeſſing themſelues unworthy of any creature to cover their nakedneſſe. They had ſinned through their wealth and ſuperfluity in both theſe, in pride and exceſſe. The Pampering up of backe and belly are as the two daughters of the horſeleech that ſucke the very blood of

the land, & have wasted the substance and estates of many persons, and consumed great families. Both these lay aside and cast away from them, yea they punish and revenge themselues of their surfetting & drunkennesse by fasting, professing themselues unworthy to tast one bit of bread or to drinke one drop of water: and of their pride and excesse in apparell, by putting on sackcloth, acknowledging themselues unworthy to weare any thing upon them. This practise of theirs teacheth, that it is a fruit of repentance to take vengeance of our selues for our sins. This the Apostle teacheth, 2 *Cor.*7.10.11. *Godly sorrow worketh repentance to saluation not to be repented of. Behold what revenge this hath wrought in you.* This will shew what affection we beare to our sinnes, when we daily strive to mortifie the deeds of the flesh. Before repentance they are so deare unto us, and so beloved of us, that we cannot abide to be reproued of them: but when true repentance and sorrow for sinne commeth, then we begin to brooke and digest not onely reproofe of them from others, but vengeance also upon them from our selues: And when once we can be avenged of them, it is a plaine token we account them our utter enimies. For no man desireth revenge but upon him whom he supposeth and accounteth his enemy: and *no man findeth his enemy, that will let him goe well away.* *Salomon* knew the right mother by her tender heart *and yerning bowels*, which could not endure to see the child divided by the sword: so surely when we cannot abide the sword of reuenge to wound and slay our sinnes, we have iust cause to suspect our repentance, and that as yet we love our sinnes too wel, when we are loath to have our enemy wounded. This revenge the Apostle calleth *the beating downe of the body*, or the keeping it under and *bringing it into subjection*; and the offering up our bodies *as sacrifices* to God. Our sinnes must be dealt with all, as *Sarah* dealt with *Hagar*, *hardly* and roughly,

Doct.
It is required of us to be revenged of our sinnes.

1 Sam. 24.19.

1 King. 3,26.

1 Cor. 9.27.

Rom. 12.1.

roughly, that *ſhe fled from her face*: ſo we muſt handle them that they may depart from us; we muſt claſpe them and cruſh them hard, as men doe nettles and other noyſome plants, that they doe not ſting us. But if we pamper them and uſe them delicately, as *David* bade *Ioab* intreate the young man *Abſolom gently for* his ſake, they will ſoone over-maſter us, and get the upper hand of us. Gen. 16.6. 2 Sam. 18.5.

Let us make uſe of this point. This revenge ſtandeth not in wounding our ſelues and offering violence to our owne bodies. The Romaniſts glory in whipping themſelues, like the old heretikes called *Flagellantes*; This they call penance, howbeit it is no better than a mocke-repentance; & this revenge is a will-worſhip, the which God never accepted: but will ſay unto them, *Who required theſe things at your hands?* The Apoſtle teacheth that *no man yet never hated his owne fleſh, but nouriſheth & cheriſheth it*, even as the Lord the Church: none ever did the contrary, that we reade of, but onely the Prieſts of *Baal*, who cut themſelues after their manner with knives and lancers till the bloud guſhed out upon them; and the man poſſeſſed and thereby after a ſort diſtracted, who lived in the mountaines and in the tombes, *crying, and cutting himſelfe with ſtones*. They then wander wide out of the right way, and are ignorant what the true revenge is, neither let them looke for any reward at the hands of God, who bring ſorrow upon themſelues, and are executioners or tormenters of themſelues: Or what commendation of patience can ariſe to them, that afflict themſelues, and ſuffer willingly from their owne hands? *Uſe* 1. Eſay. 1.12. Eph. 5.29. 1 King. 18.28 Mark. 5.5.

Secondly, let us ſee wherin this revenge ſtandeth, how we may uſe it aright, & in what particulars it conſiſteth: Firſt, there cannot be a greater revenge, than to ſpoile our adverſary of his chiefeſt delight, and to vexe him with the contrary. The fleſh in every one hath oftentimes ſome darling ſinne, at leaſt wherein it moſt delighteth, *Uſe.* 2.

Psal.18.23. teth, which most properly we may call *our iniquity* above all the rest, and which is as the right eye or the right hand: the right eye in respect of pleasure, the right hand in respect of profit. This right hand, and right eye must be cut off and pulled out. Thus did *Zacheus* when hee was conuerted, *Luk.*19. his gainfull and profitable sinnes of wrong and oppression, being his master sinnes, he maketh off and renounceth, *Behold Lord, the halfe of my goods, I*
Luk.19.8. *give to the poore, and if I haue taken away any thing from any man by false accusation, I restore him foure-fold.* This
Dan.4.27. taking of reuenge was the counsell that *Daniel* gaue to *Nebucadnezzar*, to breake off his sinnes by righteousnesse, and his iniquity by shewing mercy to the poore. The maine sinne of *Paul* was persecution and wasting of the Church: but loe, how he reuenged the flesh after his Conversion; as fast as hee had destroyed and plucked downe, so fast he builded up againe euen with both his hands, and laboured more abundantly than all the rest; yea he never traueiled so farre to persecute the faithfull, but he tooke a thousand times more paines *to preach the*
Act.9. *faith*, *Gal.*1.23. 1 *Cor.*15.10. The great labours which
Rom.15.19.] he tooke in planting Churches, *in perils, in watchings, in*
2 Cor.11.26. *wearinesse, in hunger and thirst, in cold and nakednesse*, were
27. nothing else, but his reuenge upon the flesh, for the paines he had taken before in persecuting.

2 Secondly, this reuenge consisteth in converting those very things, which haue beene the matter or object of sinne, and abused by the flesh to sinne, to the seruice of God, & to be the matter of our repentance; as the siluer & gold that was abused to Idolatry, was afterward employed to the worship of the true God. *David* in his adultery defiled the mariage-bed; in his repentance *he washed*
Psal.6.6. *his bed with teares*, yea all night long he made it to swim. So the *Ephesians*, that had used curious artes, when once they beleeued, came and confessed and shewed their deedes;

deedes; for they made a sacrifice to the Lord of their Conjuring bookes of exceeding value, *esteemed to be worth fifty thousand pieces of silver.* And as the Israelites had sinned greeuously in offering their earings of gold to make therewith a Calfe; so repenting of their Idolatry, they offered likewise gold and earings to the Tabernacle willingly, *whose heart made them willing to bring an offering to the Lord,* untill there was more then enough, *Exod.* 36. 5. Act. 19. 19. Exod. 35. 22.

Thirdly, when with the same members and instruments of our bodies, which the flesh most of all hath abused to sinne and wickednesse, wee in speciall sort seeke and endeauour to glorifie God. *Zachariah* the Priest sinned with his mouth in giving God the lie, whiles hee beleeved not the Angell sent unto him, that God would give him a sonne: but so soone as hee could speake (for he was striken dambe) he glorified God with *his mouth and praised his name*, *Luk.* 1. So the woman which is thought to have abused her eyes, her haire, his lippes to wantonnesse and uncleannesse (for she was a greevous sinner) when she repented, she revenged her selfe upon the flesh, in shewing her love to Christ; she ceased not to kisse his feet, to wash them with the teares of her eyes, and to wipe them with the haires of her head. O how happy were it for such, as have used their tongues to deceit, whose mouthes have beene full of cursing and blasphemy, & their throate an open sepulcher, if they would circumcise their lips, and make their tongues their glory to glorifie the name of God! that whereas they have cursed bitterly, now they may learne to blesse graciously, that our communication may *be good to the use of edifying*, and minister grace unto the hearers: And such as have had feet swift to shed blood, & to carry them to places of vanity and impiety, of drunkennesse and uncleannesse, happy were it if they would take revenge of themselues, and use their feet to carry them into the. 3. Luk. 1, 64. Eph. 4 29.

the houſe of God, and ſay to the Lord, *Our feete ſhall ſtand within thy Gates, O Ieruſalem,* Pſal. 122. 2.

Pſal. 122. 2.

4 Fourthly, we take revenge on the fleſh, when we oftentimes refraine our ſelves, and bridle our affections from the uſe of things otherwiſe lawfull, becauſe we have offended therein. As if we have offended in gluttony and drunkenneſſe, we ſhould puniſh our ſelues with faſting and abſtinence from ſtrong drinke: as we take knives, from children, when they cannot uſe them without hurting of themſelues.

The laſt point of this revenge is, when we upbraid the fleſh and caſt it in the teeth with thoſe afflictions which God ſendeth, as the wages of ſinne. For though we may not draw puniſhments upon our ſelues to mortifie the fleſh, yet when God impoſeth them upon us for our good, we ſhould make benefit and advantage thereof, and inſult over the fleſh, and triumph over it when God puniſheth it, rating and checking it as the cauſe of all our ſmart: Ah, thou vile fleſh, I may thanke thee for all this paines and ſorrow, I could uot turne thee, but I hope God will now tame thee: I could not convert thee, but I truſt God will now evert thee and turne thee quite out of dores: thou liftedſt up thy ſelfe alott, but God will bring thee under, thou rebell. Thus we ſhould joyne with God, helpe him to whip our ſinnes harder and oftner by taking his part, juſtifie him in all his dealings, drive his chaſtiſementes home to our hearts as the nailes to the head, and impute all the cauſes of our afflictions to our ſelues. If we would try our repentance by this revenge, and our revenge by theſe few notes, alas where ſhall we find the repentance that is required among the greateſt number! doe we mortifie our beloved ſinnes, or are they as bitter as gall and wormewood unto us? doe we turne thoſe things, times, and place which we have abuſed to ſinne, to be matters and witneſſes of our repentance? doe we turne

thoſe

thoſe members of our bodies abuſed to ſinne, to be instruments of righteouſneſſe and holineſſe? or doe we bridle and reſtraine our ſelves from ſuch things wherein wee have offended? No doubtleſſe, theſe are farre from us, and therefore we from repentance.

A faſt, and pme on ſackcloth.) Thus much generally is to be obſerued from the practiſe of the *Ninevites*, that revenged themſelues of their exceſſe and ſuperfluity by faſting and ſackcloth: now we are to ſpeake of faſting in particular. But firſt of all let us ſet downe the doctrine. We learne, that publike faſting was alwayes wont to be ſanctified and appointed among Gods people in times of dangers either preſent or imminent. This is confirmed by ſundry precepts, as *Levit.* 16. 29. *This ſhall be a ſtatute for ever unto you, in the ſeventh month, on the tenth day of the moneth, ye ſhall afflict your ſoules by a ſtatute for ever.* So the Prophet *Ioel*, chap. 2. 15. 16. *Blow the Trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſembly, gather the people, ſanctifie the Congregation, aſſemble the Elders, gather the Children and thoſe that ſucke the breaſt, &c.* ſee how he heapeth ſundry commandements together, binding the Prieſts, the people, the Congregation, the Elders, the children, the married, that is, all ſortes, high and low, young and old, one and other. The truth of this farther appeareth by ſundry examples of ſuch as have gone before us in this practiſe. *Ezra* the good Scribe of the Lord, and *Nehemiah* the religious governour of the people, faſted and all that were under their charge, *Ezr.* 8. 21 *Neh.* 9. 1. So *Iehoſhaphat* ordained *a faſt throughout all Iudah*, when the enemies upon a ſuddaine had broken into the borders of his kingdome: hee knew no way better how to reſiſt them, and drive them backe than this, which he found ſtronger than the ſword of the mighty: and ſo ſhall we find praying and faſting ſtronger to withſtand the infection and to call the heauy hand of

Doct. Publike faſtes were alwayes called and ſanctified in times of danger.

2 Chron. 20. 3

God gone out againſt us, and ſtriking downe many thouſands of us, than all the rules and receites, the meanes and medicines which the wiſeſt Phyſitions can preſcribe, if we performe it aright, as *Exod.* 17. the ſword of *Ioſhua* was not ſo forcible as the praier of *Moſes*; *for while he held vp his hands Iſrael prevailed, and when he let downe his hands, Amalek prevailed.* True it is, good meanes are neither to be deſpiſed nor neglected, for that were to tempt God, and to ſtrengthen the enemy; howbeit *of themſelues* they profit little, the greateſt power and ſtrength lyeth in prayer which ſanctifieth our faſting.

Exod. 17. 11.
1 Sam. 7. 9. 10.

What we muſt do to underſtand the doctrine of faſting aright, what a faſt is.

Now that we may underſtand the doctrine of faſting aright, and ſo be directed the better in the practiſe thereof, let us conſider theſe fiue points, what it is, what be the kindes thereof, the parts, the reaſons, and laſtly the uſes. The firſt point is, what it is. Faſting is an abſtinence from all meates and drinkes, from euen to even, commanded of God, to teſtifie our ſolemne repentance, and to make our praiers more effectuall. I call this an abſtinence from all meates and drinkes, as appeareth plainely in this Chap. *Let neither man nor beaſt taſte any thing, let them not feed nor drinke water*, verſ. 7. The ſame ſpeakth *David*, when he faſted for the murthering of *Abner*, who was ſlaine by the ſword of *Ioab*, *God doe ſo to me and more alſo, if I taſte bread or ought elſe, til the ſunne be down.* Many there are that pretend a ſolemne faſting, when indeed they doe nothing leſſe: ſuch diſſimulation there is with God & man. Better it were never to keepe a faſting, than to obſerue ſuch a mocke faſt: for their faſting is eating and drinking. Let us not faſt in ſhew, and feed in ſecret; neither make profeſſion of one thing, and practiſe another. I adde in the deſcription, *from euen to euen*, that is, for an whole day. This we ſaw in the example of *David* before, who faſted till the Sunne went downe. And 1 *Sam.* 14. 24. they muſt not eate bread untill evening. So the Iſraelites having

2 Sam. 3. 35.

having received two great losses, doe humble themselues and gather themselues together into the house of the Lord. *They wept, and sate downe before the Lord, and fasted that day untill the evening*; and the next day they prevailed against their enemies. Thus for the death of *Saul* and *Ionathan*, and the slaughter of the people, *they likewise wept and fasted untill the evening*, 2 *Sam.* 1. because they were fallen with the sword. And *Ioshua*, after the discomfiture of Israel by the men of *Ai*, rent his clothes, and fell to the earth upon his face before the Arke of the Lord, *untill the eventide, he and the Elders of Israel*, and put dust upon their heads. Thus we see the time how long we are restrained, to keepe as in a meane between too much and too little. The next point is, that it is commanded of God. This we saw before; and this maketh a difference betweene humane fastes (of which we shall speake in the next point) and this that is a Divine institution. So then fasting is not a will-worship, nor devise of man, but an Ordinance of God. The next point is, that it serueth to make profession of our repentance, and so to be a meanes to worke in us the greater humiliation. Hence it is, that it is called *the humbling of the soule*, or an afflicting thereof, *Numb*, 29. 7. to seeke of him a right way for us, *Ezr.* 8. 21. and it was evermore joyned with praier, 1 *Sam.* 7. 6. they fasted on that day, and said there, We have sinned against the Lord: and *Luk.* 2. it is said of *Anna* the Prophetesse, *she departed not from the Temple, but serued God with fasting and prayers night and day.* This is the life of our fasting, when we make it as the wing of prayer, wherby more swiftly we make it fly up to heaven and pierce the cloudes, and enter into the presence of God. Therefore the last part of the description is, that it serueth to maks our prayers more earnest and effectuall, as verse. 7. *Let neither man nor beast feed nor drinke water, but cry mightily unto God.* For as fulnesse maketh us more unfit, dul, heavy,

Iudg. 20. 16.

2 Sam. 1. 12.

Iosh. 7. 6.

Levit. 23. 27.

Numb 29. 7.

Luk. 2. 37.

sleepy, and consequently untoward to every good worke: so this abstinence quickneth our zeale, feeling, faith, and every good worke.

Fasting hath the nature of a Sabbath.

So then touching the nature of Fasting, from all these points joyntly considered, we learne that it hath the nature of a Sabbath, because at such time & seasons we are bound to abstaine not onely from meates and drinkes, but no lesse from our ordinary labours, profits, and pleasures; even such as at other times are lawfull, become now unlawfull. Wherefore as the Lord commandeth to sanctifie the Sabbath, so he commandeth to sanctifie a fast, and threatneth that whosoever shall doe any worke at all therein, even on that day, shall be cut off from among his people, *Levit.* 16. Levit. 16.31. & 23.30.31. *Because it shall be a Sabbath of rest*, and we ought to resort at such solemne times to the house of God, no lesse than we ought to doe on the Sabbath, if not rather more, in regard of the urging and pressing occasion, *Iudge.* 20. Hereby then falleth to the ground the opinion of such as hold it neither needfull nor expedient, that the word should be preached at such times as the Church assembleth for fasting and praying. These are not ashamed to affirme, that they have often heard and read of the exercise of fasting and praying, but never of fasting and preaching; as if forsooth the time were spent unprofitably that is spent that way. These men would gladly say somewhat to maintaine and countenance their owne idlenesse. And because the diligence of others maketh their negligence to appeare the greater, they open their mouthes against them and their practise who preach the word in season and out of season according to the Commandement of God and man, and speake all manner of evill of them. The wise *Salomon* teacheth, Pro. 26.16. *Pro.* 26. *That the sluggard is wiser in his owne conceit, than seven men that can render a reason.* We ought to use all meanes whatsoever (and all little enough, and too little) to stirre up our selues to faith and repentance from dead workes

workes: but the preaching of the word is the principall and ſpeciall meanes to worke theſe in vs: and what is what is all our faſting without true repentance? doubtleſſe there is no life in it, and therefore at ſuch times the word ſhould be taught, to make the reſt of the workes more lively. Beſides, we have ſhewed, that it hath the nature of a Sabbath day. Whatſoever therefore they were forbidden on the Sabbath, was likewiſe forbidden on the day of faſting; and whatſoeven they were then Commanded to do, ought likewiſe to be done and practiſed on this day. But the Apoſtle teacheth, that *Moſes hath in every City them that preach him, being read in the Synagogue every Sabbath day.* So then, beſides that every day of faſting was a Sabbath day, we ſee that after *Moſes* was read he was alſo preached: but he was read in their aſſemblies on the daies of their faſting, *Neh* 9. 13. there he ſheweth how they ſpent that day: one fourth part they reade in the booke of the Lord their God, an other fourth part they ſpent in prayer and confeſſing their ſinnes to God, and by all likelihood, the other two parts were ſpent in preaching after they had read the Lecture of the Law: which is not expreſſed, becauſe he had ſo lately and largely ſpoken thereof in the former chapter. And ſeeing they ſpent not the reſidne of the day idly, but in ſome holy exerciſe together, and neither in reading, nor in praying, how ſhould it be ſpent but in preaching & hearing the word of the Lord? Thus *Anna* ſerued the Lord in the Temple *with prayer & faſting*, where *without all queſtion* was the preaching of the word, as well as praying and reading. It is a deſperate cauſe that hath nothing to pretend. It is objected, that the preaching of the word at ſuch times is never expreſſed, neither urged by Commandement; nor Commended by example. But we muſt conſider the uſuall manner of the Scripture, by one part of the worſhip of God to underſtand the whole. For ſometimes there is mention of faſting, but not at all of prayer, *Eſter.* 4. Act. 15. 21.

and often elsewhere. What then, shall we collect and conclude from hence that they praied not to God, nor once lifted up their hearts to him? The brute beastes may keepe such a fast, and therefore more must be understood then is named. So the Temple was called *the house of praier*; we never reade it called the house of preaching: and yet it serueth no lesse for the one then for the other. But these men conceive and imagine, there is some time wherin the preaching of the word is unseasonable. Lastly if the preaching of the word were used in times of holy feasting & solemne thanksgiving to be rendred unto God for some extraordinary blessings or deliverances receiued as in the Passeover, & the like: why should not the same exercise be much rather takē up, when the times of holy fasting are sanctified? that as at the one we might be stirred up to praise God for his mercies, so at the other we might be moued to fear his judgments ready to fal upōus.

Esay. 56.7.
Math. 21.13.

The second point is the kindes and sorts of fasting. This we must learne, to the end we may know of what fast the Prophet speaketh. For all fastes are not of one nature, neither undertaken for one and the same cause. There is a fast prescribed by the Physition, to restore health, or to procure appetite, abstaining from sustenance to consume raw and superfluous humours. The cause of this is repletion. Hence ariseth this rule of theirs, Whatsoever diseases fasting or emptinesse cannot take away, cure them by medicine. An other is, to performe somewhat with haste and expedition, when the minde is so set upon some earnest businesse, that a man either forgetteth himselfe, or else can intend no time to take his sustenance and the refreshing which nature otherwise would require. Such was the fast commanded by *Saul*, who had no religious respect therein, but aymed at this, to spare no time from pursuing his enemies. Such was *Pauls* fast and of the rest that were in the ship with him, they

The seuerall sorts of fasts.

1

2

1 Sam. 14.24.

Act. 27.33.

Act. 27.

they had no leasure to take meate in time of the storme and tempest, every houre fearing shipwracke, and standing in jeopardy of their lives. There is a fast of Christian sobriety, which is nothing else but an using frugality in meates and drinkes, or the vertue of temperance, and is to be practised of us all the daies of our lives, according to the warning of our Saviour, *Take heed to your selues, least at any time your hearts be over-charged with surfetting and drunkennesse*: and of the Apostle, *Let us walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, &c.* There is an other fast of necessity, which is a forced and constrained fast, which God often sendeth as a chasticement when he *breaketh the staffe of bread*, when he maketh *the heavens as brasse*, and *the earth as yron*, when he destroyeth the labours of the husbandmen, *when the field is wasted*, the *corne blasted*, the *grasse withered*, the *vines dryed*, and the *land mourueth*, *Ioel*, 2. Because we will not take up a voluntary fast that he would, he forceth us to take up a fast which we would not; because the earth forbeareth her fruites, we must forbeare our food, and therefore it is not unfitly called, a fast of a fast. Howbeit even in this God in judgement remembreth mercy. We have heard many complaine and cry out in their necessities, What shall we eate? or what shall we drinke? and wherewithall shall we be clothed? Nevertheless, we have rather heard what famine is, then felt it in truth; we know not what this judgement meaneth, neither have tryed what the sharpe weapon of necessity bringeth with it. The Lord hath rather threatned, than executed it; and touched us with his little finger, than laid his whole hand upon us: and smitten us with the backe of the sword rather than turned the edge toward us. For what, I pray you, have we ever suffered, in comparison of the judgements of God upon his owne people Israel? as in the

3

Luk. 21. 34.

Rom. 13. 13.

4

Leuit. 26. 26.

Deut. 28. 23.

Ioel. 1. 10.

Aquinas, jeiunium jeunij

Math. 6. 31.

dayes

1 King.17.1. Iam.5.17. daies of *Ahab* when it *rained not on the earth by the space of three yeeres and sixe monethes*: and in the siege of *Samaria*, when *an Asses head was sold for fourescore pieces of silver, and the fourth part of a Kab of Doves doung for five pieces of silver*: nay more than all this, when the fruit of the field failed, they *did eate the fruit of their own bodies, even the flesh of their sons & of their daughters, in the straightnesse wherwith their enimies did distresse them*: yea, oftentimes fell out in the shifting and dividing of that lothsome meat, as *Ieremy* noteth in the Lament. *The hands of the pitifull women have sodden their owne children, they were their meate in the destruction of the daughter of my people.* O how gracious and mercifull hath God beene to us, that we know none of all these things! Nay, we have beene so farre from having a wofull and wretched experience of these things, that moe among us have destroyed themselues through surfetting and drunkennesse & wantonnesse, than have dyed through want: moe have perished by riot, excesse, and superfluity, than through penury and necessity. This commeth to passe through the abuse of our long peace, and the contempt of the Gospell. The Gospell bringeth peace, peace bringeth plenty, plenty breadeth prodigality, & prodigality bringeth penury: and therfore *Moses* chargeth the Israelites, when they should enter into *goodly cities which they builded not, houses full of all good things which they filled not, welles digged which they digged not, vineyards and Olive trees which they planted not, then they must beware least they forget the Lord their God.* For if ever we forget God, it is when we are full, that is, when we have greatest cause to remember him. Besides the former kindes, there is likewise a fast from sinne: this is a spiritual abstinence, a sacrifice which especially pleaseth God, consisting in the holinesse of our lives, which we must keepe all the dayes of our lives. Of this the Prophet speaketh, *Is not this the fast that I have chosen, to loose the*

2 King.6.25. Levit.26.29. Deut.28.53. &c. Lam.4.10. 2 King.6.28. 29. *Ioseph de bello Iudeor.* Deut.6.10. 11.12.

bands

bands of wickednesse, to undoe the heavy burdens, to let the oppressed goe free, to deale thy bread to the hungry, and that thou hide not thy selfe from thine owne flesh? This fast we must all keepe, and that at all times. There is also a miraculous fast above nature. Of this we have three examples in holy Scripture, one of *Moses*, at the publication of the Law; one of *Elias*, at the restitution of the Law; another of Christ Iesus our Saviour at his inauguration and entrance into his office. This the Church of Rome after an apish imitation hath taken up: and that which he did once only in all his life, as if they meant to go beyond him, they make annuall or yearely. Hee abstained from all meates and drinkes, they celebrate a counterfeit fasting, which may better be called a feasting. The last sort is a religious and Christian fast, when we unfainedly humble our selues before the Lord, and judge our selues that we may escape his judgement. Of this we speake in this place, and this we have before described.

Esay 58.6, 7. Zach. 7.5. 6. &c. 6

7

The parts of fasting both outward and inward.

This fasting hath two parts: one outward, the other inward, helped forward by the outward. The outward is called *a bodily exercise*, which is an abstinence for a time from the profits and pleasures of this life, thereby to make us apter and fitter to the inward vertues. These are either generall belonging to all, as abstinence from food both meate and drinke, so farre as humane infirmity suffereth: provided if we cannot, that we doe it sparingly, privately, without giving offence, and without pretending a necessity where there is none. Be not deceived, God will not be mocked. If he inable us to abstaine, and we doe disable our selues; if we make shew of fasting, and doe nothing lesse, he will find us out, and we shall beare our condemnation whosoever we be. For better it were not to fast at all, then thus to dissemble and play the notable hypocrites with God and man. I leave such therefore to the judgement of God, and the checke

of their owne conscience. But as we say commonly, necessity hath no law, where God inableth not to beare out this hard exercise, let them in the feare of God take some short refreshing. For these outward exercises were instituted to make us fitter to better duties, not to make us unfitter: that the flesh should be tamed, not killed: above ordinary custome, but not beyond the nature of man. But besides this abstinence from food, it is as necessary that we abstaine from bravery in apparell, *Exod.* 33.4. *Ester.* 5.1. & 4.1. and from the workes and labours of our daily callings, much more therefore from pleasures and pastimes, and from excessive measure of sleeping, 2 *Sam.* 12.16. *Ioel.* 1.13. that we may have no occasions or allurements to reioyce in the flesh, and so to withdraw and withhold us from the solemne worship of God. We have such among us as will seeme willing & more forward then many of their fellowes, and would account themselues wronged to be accounted contemners of holy things; who notwithstanding when they should make preparation to so high and holy a worke, are busie about their owne workes, or, which is all one, about their masters: and when they should use meditation after praying and preaching ended, they runne every one after the lustes of his owne heart. I can learne no otherwise out of the Law of God, but these may as lawfully follow their labours upon the Sabbath, as upon the day of fasting: let these looke in what Schoole they have learned farther liberty. For the same Lord that saith *Sanctifie* the Lords day, saith also *Sanctifie a fast*: he that chargeth not to doe any worke on the Sabbath, chargeth likewise to do no worke at all on the day of fasting: he that hath restrained sonne and daughter, man seruant, maid seruant, and the stranger that is within the gates from labour on the Sabbath, hath also forbbidden to every *one all manner of worke, whether it be one of your owne*

Dometur caro, sed non interimatur, Hieron.

Ezod 20.8. Ioel.2.15. Levit.16.29. 39.31.

Countrey

Country, or a stranger that sojourneth among you. Finally he that hath called the seventh day a Sabbath, hath also entituled the day of Fast a *Sabbath of rest by a statute for ever.* If then we be ashamed to follow the workes of our hands, and the course of our ordinary businesse upon the Lords day, we ought also to be afraid to give up our selues to the labours of our callings upon our fast-day, which ought with no lesse religion to be obserued then the other. But hereof more afterward. These are common abstinences belonging to all: there is one proper to the married couple, that they abstaine from the otherwise lawfull company one of an other, and *the bed* otherwise pronounced to be *undefiled.* The Prophet enioyneth *the bridegroome* to goe forth of his Chamber, and *the bride out of her closet*; who notwithstanding might iustly, if there were any, chalenge the greatest priviledge. The wise man teaching, that to every thing there is a season, and a time to every purpose under the heaven, mentioneth *a time to imbrace, and a time to refraine from imbracing.* And the Apostle prescribeth that they withdraw themselues with mutuall consent for a time, *that they may give themselues to fasting and prayer.* True it is *Salomon* saith, that *two are better than one*, because they have a good reward for their labour: but all this holy time of separation, one is better then two, and he hath a better reward for his labour. It is the Apostles Precept, not to defraud one an other, but now defrauding is both lawfull and laudable. This and all the other outward obseruations, howsoever they may seeme childish, or at least of small importance to the naturall and carnall man, because the Lord *is a Spirit, and will be worshipped in spirit and truth*; and being in their owne nature indifferent, neither good nor evill, they can make us neither better nor worse. Nevertheless, these outward parts have their singular use and benefit, & that in three respectes: for first, they are the ordinances of

Heb. 13. 4.
Ioel. 2. 16.
Eccl. 3. 5.
1 Cor. 7. 5.
Eccl. 4. 9.
Piafraudes & licita.
Ioh. 4. 24.
The use and benefit of the outward parts.

God who hath commanded them, and therefore they are not lightly to be esteemed by the judgement of the senses or outward man, that can go no farther then to the ceremony it selfe; but according to the Scripture and institution of God, which teacheth that God will blesse his own ordinances, and thereby worke his owne will, being undertaken in a lively faith, and in his holy feare. What may seeme more simple and unsufficient to throw down
Ioſh.6.4,5. the strong walles of *Iericho* then the *trumpets of Rammes hornes, and the shout of the people* with a loud voice? yet because this was Gods owne ordinance, it prevailed. What may seeme more weake, then the washing of *Naaman* in
2 Ring.5.12. the waters of *Iordan*, to cleanse his Leprosie? *were not Abana and Pharphar, the rivers of Damascus as good?* Yet
Iohn 9.6. was it Gods appointment to heale him thereby. Christ
Exod.15.25. our Saviour made spittle and clay to annoynt the eyes of
2 King.2.21. the blinde, *and bad him goe to wash in the poole of Siloam*: a man might have thought this would rather have put out his eyes, then restored his sight; Yet he went, and washed, and received sight. God oftentimes worketh by weake meanes, and sometimes by contrary, that the glory
2 Cor.4.7. may not be of men, as he conveieth heavenly treasures
Exod.14.28. *in earthen vessels, that the excellency of the power may be of*
31. *God.* So then it is the manner of God to work sometimes
Iosh.6.21. without meanes, sometimes by weake meanes, sometimes
Iudg.7.4. against meanes, and sometimes above meanes, as pleaseth
Dan.3. him. This we see evidently in the Sacraments. Secondly,
Ion.2. they that come to runne and wrestle for a game were
2 wont to abstaine from all such lettes as hinder their exer-
1 Cor.9.25. cise, and *every one that striveth for mastery*, though it be to obtaine a corruptible Crowne, *is temperate in all things*, that may disable them to performe the same with praise and commendation: and shall we thinke that the children of God, by abstaining from such things as he hath interdicted them, shall not have a singular fruit and benefit toward

ward the obtaining of an incorruptible crowne? Lastly, the mouthes of the enemies are hereby stopped, if there were no other profit. For they chalenge the Gospell to be a doctrine of liberty & licentiousnesse in eating and drinking, and that it cannot stand with the practise of fasting: why then should we not strive to stoppe the mouthes of such as watch for our halting, and take away all occasions from such as seeke occasions to speake evill of our doctrine and profession?

Hitherto of the outward parts, the inward follow. For *the kingdome of God* standeth not in these outward things, it *is not meate and drinke, but righteousnesse, and peace, and ioy in the holy Ghost*: and therefore except we bring with us more then the externall exercises before mentioned, our fasting may be matched with the fasting of the beasles of *Nineveh*, for both they did eate nothing, and they were covered with sackcloth: and if we doe no more, what priviledge have we above them? Wherefore we must consider the inward vertues helped forward and furthered by the outward and bodily exercises, as it is in the Sacraments of Baptisme and the Lords Supper. The inward parts and manner of fasting, consisteth in foure things, humiliation, repentance, prayer, and confidence. The first is humiliation, never more necessary then at such times, which consisteth in the sight of our sinnes, in the feeling of our misery, in a bewayling of our vile estate, and an humble and particular confession of all knowne sinnes, without any reseruation of any one. We must poure out the inward mourning of the heart witnessed and signified by the outward teares of the eyes. If this bewailing and lamentation be found in us, certainely he which heard the moane and mourning wrung from *Ismael* and *Hagar* in their extremity, he which heareth the cry of the young Ravens, & the roaring of the Lyons that call upon him, will much rather heare the sorrowfull.

Rom. 14.17.

Ioel. 1.13. & 2.17. Math. 9.15. 1 Sam. 7.6.

2 Sam. 12.22. Gen 21.17. Psal. 147.9. & 109.27. 28. & 145. 15.16.

full lamentation of his owne deare children which they make unto him in their misery. This humiliation answereth with good proportion and agreement to the outward parts: for thereby we confesse our selues unworthy of food, of rest, of apparell, of life it selfe, or of any helpe & comfort of this life.

2 The second part is repentance. The former penitency or humiliation and compunction of heart is the groundworke and foundation of true repentance, and maketh way for it as the needle doth for the threed. This consisteth in avoyding evill, and in doing good. This abstaining from evill is signified by our abstinence from food, and it is the cheefe end of fasting. For what is our forbearing from meats and drinkes, if we doe not fast from sinne, but drinke in iniquity as water, like the fishes of the sea? This was it that caused the Lord so often to reject the fastes of the Iewes, because they filled themselues with all wickednesse, they fasted for strife and debate. To abstaine from sustenance, and not to abstaine from sin, is the Devils fast, it pleaseth him, but not God. If then we desire to approve our fasting to him, let us practise the workes of piety toward God, and that in the sincerity of a good conscience as in the sight of God; and likewise the workes of Charity toward our brethren, forbearing one another and forgiving one another, remitting debtes to the poorest sort that are no way able to pay, and especially in bestowing almes upon such as want releefe and sustenance. At least let us bestow so much as is spared by our abstinence that day, least under a pretence of godlinesse we practise miserableness, like those that allow of this exercise to pinch the bellies of their labouring seruants. Hence it is that Christ Iesus joyned fasting and almes together in precept; and we must joyne them both together in practise, like *Cornelius*. He that doth not thus repent, doth not truly repent. If every mans fasting were

Esay. 1. 13. & 58. 4.

Esay. 58. 3. 6. 7. Zach. 7. 9. 10.

Math. 6. 23. 16. Act. 10. 30. 31

were measured by the line of his repenting, I feare the greatest number of those that abstaine from food, would be found to doe nothing lesse then repent of their offences. Iona. 3. 8.

The third part is prayer, which we must make in time of fasting. No prayer, no true fasting, for fasting without it, is as a dead carcasse without life. This is one end of fasting to make our praiers more feruent and forcible. Hence it is, that the Lord prescribed a platforme of praier to the Priestes, the Ministers of the Lord in the solemne assemblies of sanctifying a fast, *Spare thy people, O Lord, and give not thine heritage to reproach: that the heathen should rule over them: wherefore should they say among the people, where is their God?* These *Ninevites*, having but a short warning, and a little light of knowledge knew thus much: for they proclaimed a fast, that neither man, nor beast should either eate or drinke: but they added with all, *and cry mightily unto God, vers.* 8. Thus did *Anna* serue God with fastings and prayers, not with fasting alone, neither with prayers alone, but with both of them joyntly together. Neither is it ordinary prayer onely that should be conceived at such times, but as the occasion of the Assembly is extraordinary, so ought our prayers to be. Thus therefore ought every one to rouse up himselfe to be feruent in prayer, and as faithfull remembrancers of the Lord to give him no rest untill he heare us and grant our requestes. This prayer consisteth partly in confessing our speciall sinnes that have brought his judgments, craving pardon of them and beseeching him to turne away his wrath and heavy displeasure from us, and partly in asking such things as are needfull for us. 3 Ioel. 2. 17. Luk 2. 37. Math. 17. 21. Act. 10. 30. 1 Cor. 7. 5.

The seuerall sorts of a religious fast, which a man undertaketh to make his soule and body the fitter to pray more feruently to God, are these two, private and publike; to these I will joyne the seuerall causes and reasons wherefore they have beene taken in hand, which vary according to seuerall occasions. The private is which we sanctifie in secret and The seuerall reasons and causes of publike and private fastes.

and before God, for such causes as our owne Consciences beare record unto us. Of this sort our saviour speaketh
Math.6.18. *Mat.6.* We *may not appear unto men to fast, but unto our Father which is in secret; & the Father which seeth in secret shal reward us openly.* This *David* practised, what time his child was stricken with mortall sickneſſe, becauſe in the ſickneſſe of the child he did conſider the wrath and diſpleaſure of God againſt himſelfe, for the remooving whereof he
2 Sam.12,22. *faſted, mourned*, and prayed, and never gave over, day nor night, untill ſuch time as he ſaw Gods will fulfilled by taking away the life of the child. So did *Hannah* the wife of
1 Sam.1.10. *Elcanah, ſhe wept and did eate nothing*, but *in the bitterneſſe of*
The causes of private fasts. *heart* ſhe prayed to the Lord. This is and hath beene undertaken, when a man becommeth an humble and earneſt ſuter for the pardon of ſome great and groſſe ſinne, that lyeth heavy upon the conſcience. Sometimes for the preventing of ſome ſinne, whereunto a man feeleth himſelfe to
Zach.3.2. be tempted, that God would rebuke Satan; even that the
1 Cor.10.13. Lord, who hath promiſed to aſſiſt his children with ſufficient grace, would rebuke him, and not ſuffer us to be tempted above the ſtrength that he hath given us, but make a way to eſcape, that we may be able to beare it. Sometimes to obtaine ſome ſpeciall bleſſing which we want. Sometimes to turne away ſome judgment which we feare, or is already fallen upon our ſelues and our families. Sometimes to ſubdue the fleſh to the ſpirit; and ſuch like.

The publike fasts. The other ſort is the publike Faſt, which is openly commanded, and publikely practiſed. Of this the Scripture
2 Chro.20.3. ſpeaketh evidently in this place, and oftentimes elſewhere:
Ezr.8.21. which is done when a whole congregation or ſeverall con-
Ioel 2.15,16. gregations aſſemble together to performe the forenamed duties of humiliation, and to remove ſome publike calamity, as the ſword, famine, peſtilence, invaſion of enemies and ſuch like. But let us conſider the reaſons in particular. The
I first is to prevent ſome heavy and imminent danger threat-
ned

ned, as a fire ready to fall upon his people and to conſume them. For this cauſe did *Iehoſhaphat* proclaime a ſolemne faſt, and joyned it with prayer, ſaying, *In us is no ſtrength to ſtand againſt this great multitude that commeth againſt us, neither know we what to doe, but our eyes are upon thee.* 2 Chron. 20. 12.

The ſecond cauſe is the angry face of God puniſhing, thereby to remove the preſent calamity, as warre, famine, plague, and other like fearefull ſickneſſe or contagious viſitation. Thus have we preſent occaſion to humble our ſelues if ever we had. For if we muſt ſeeke the Lord before affliction come, while he ſharpneth his arrowes and whetteth his glittering ſword, how much more when the deſtroying Angell is ſent among us, and many fall downe on every ſide? This moved *Ioſhua* and the Elders of Iſrael, when they ſaw the wrath of God kindled againſt them, & the choſen men of *Iſrael* ſmitten down, & the *Canaanites* to preuaile againſt them, to cry out, *O Lord, what ſhall I ſay, when Iſrael turneth their backes before their enemies?* And when the people were ſmitten by the children of *Benjamin* with a greeuous ſlaughter, they went up and came to the houſe of the Lord, *and wept and ſate there before the Lord, and faſted that day untill the even.* The third cauſe is Gods threatning to deſtroy for ſome generall or notorious ſins reigning in the land, & crying unto God for vengance. This moved theſe Ninevites to faſt, when *Ionah* the Prophet cryed out againſt them, becauſe their *wickedneſſe was come before the Lord.* This is ſo urgent a cauſe, that it prevailed with *Ahab*, who by the inſtigation of wicked *Iezabel* ſold himſelfe to worke wickedneſſe; for when he heard the fearful threatning denounced againſt him by the Prophet & againſt his houſe, *he rent his garments, put on ſackcloth, faſted, and humbled himſelfe*, whereby he obtained a reſpit of the judgement: a temporall reward for a temporal repentance.

Ioſh. 7. 8.

Iudg. 20. 26.

Chap. 1. 2.

1 King. 21. 27.

The fourth cauſe is the calamity and miſery of the neighbour Churches lying under the Croſſe, when the boare out of

Pſal. 80. 13.

of the wood doth waste them, and the wild beast of the field devoure them; to witnesse our communion of Saints, and to shew a fellow feeling of their sighes and sorrowes, that they also may doe the like for us. This seemeth to be the cause of the assembly of the Congregation at *Antioch*, they laboured mightily in praier &*fasting for the* people of God Act.13.2.5. dispersed among the Gentiles, and specially for the poore Saints at Ierusalem persecuted through the cruelty of *Herod Act.* 12. The last cause why the Churches assembled in this manner, was, to crave a blessing from God, when they did enterprize or execute any special work which highly cõcerned the church or cõmon wealth. When the Church did Act.13.3. *lay their hands on Paul & Barnabas, they fasted and prayed,* & cõmended them to the grace of God, that he would prosper their ministery. These were the reasons of such solemne assemblies. And are not the same causes found among us? Yes doubtlesse, all of them presse us to the practise of this duty, and call upon us for humiliation to move the Lord to shew mercy in these daies of trouble & heavinesse. Are not dãgers threatned on every side, nay are they not already inflicted uponus? Hath not the Lord a controversie against us for our common sinnes? hath not iniquity the upper hand, and is not godlinesse troden under foot? And as for the miseries and desolations of the neighbouring Churches, are they not Psal.79.1.2. in paine like a woman in travaile & bring forth nothing but 3.4. wind? may we not say, *The heathen are come into thine inheritance, thine holy Temple have they defiled, and shed the blood of thy Saints like water; that they are become a reproach to their enimies, a scorne and derision to them that are round about them, who say, where is their God?* Lastly, we enterprize great things, how can we looke for a blessing, if we crave it not with fasting and prayer? doubtlesse this is the cause why we have no better successe in our endeavours, because we trust in our multitudes, munition, pollicies, and seeke not aright the God of heaven.

Let

Let us come to the uses. First it reproveth such as hold fasting to be meerly Iudaicall and ceremoniall, a part of the rudiments of the Law, which are shadowes of things to come, and that it hath no use in the times of the Gospel. And true it is, this exercise had in it somewhat ceremonial and proper to the Iewes annexed unto it, as one certaine and fixed day of the yeare, *Levit.* 16. *This shall be a statute for euer unto you, in the seuenth moneth, on the tenth day of the moneth, ye shall afflict your soules, &c.* and it had sundry legal rites and sacrifices annexed unto it. But may we not say the like of the Sabbath? is it to be holden wholly ceremoniall, & not to be obserued as moral, because the day is changed, and all the rites abolished together with the strict rest? No doubtlesse, there remaineth a Sabboth and holy day of rest for the people of God to the end of the world, or else religion would soone perish out of the earth. So we may say touching fasting; true it is, we find no setled time in the new Testament appointed and set apart to fast by the ordinance of Christ; nevertheless, because the causes of fasting remaine, which we noted before, as great a necessity lyeth upon us, as ever lay upon the Iewes, when the like occasions shall be offered unto us, that were offered unto them. Now where the causes of the institution remaine, there the things themselues must continue: but the causes of the institution remaine, therfore fasting it selfe must continue. Besides, when our Saviour was blamed by the Pharisees Disciples & the Disciples of *Iohn*, because his disciples fasted not, doth he exempt them vtterly from it & discharge them from such practise as impertinent unto them? No doubtlesse, he only sheweth the unfitnesse of the present time, but layeth a commandement upon them to do it afterward, *then shall they fast*. And they performed it accordingly, *Act.* 13.

Use 1.

Levit. 16. 29. Zach. 7. 5.

Math. 9. 15.

Secondly, it reproveth the Popish fasting, to whom I may say as *Paul* sometime did to the men of *Athens*, I *perceive that in all things yee are too superstitious*. And indeed

2

Act. 17. 22.

here is one myſtery of iniquity. The chiefe points of religion remaine in the Church of Rome, howbeit in name onely, not in nature: in ſhew, not in ſubſtance: in appearance, not in truth: I may ſay therefore of them as *Iohn* doth to the Angel of the Church in *Sardis*, *I know thy workes, that thou haſt a name that thou liveſt, and art dead.* They have the name of Chriſt, of juſtification, of the Scripture, of prayer, of faith, of the Sacraments, of repentance: but they have ſet up a mock-Chriſt, they have overthrowne his humanity, and deſtroyed all his Offices: they beleeve juſtification, but it is by their owne workes: they receive faith, but it is nothing but a beleeving the word to be true, which alſo the Devils doe: they admit repentance, but it is nothing elſe but penance and corporall chaſticement: they acknowledge the Scriptures, but they have patched their *Apochryphal* additions unto them and their owne Traditions, as unwritten verities, to be of equall authority with them: they uſe prayer, but it is in an unknowne tongue: they have the Sacraments, but one of them they have defiled, the other they have deſtroyed, and turned it into the idolatrous and blaſphemous *Maſſe*. And herein lyeth the depth of Satan. For if he ſhould utterly have aboliſhed theſe fundamentall points of religion, and not have broched lyes in hypocriſie, all men would ſoone have eſpied the treachery. The like I might ſay of *faſting*.

Revel. 3. 1.

What the Popiſh faſt is.

What the Popiſh faſt is, I will deſcribe out of their owne writers: It is an abſtinence from fleſh onely, and the things that come from it, according to the order of the Church, upon ſet and certaine times appointed to make ſatisfaction for our ſinnes, to merit the grace of Chriſt, and to obtaine everlaſting life. Can light and darkneſſe be more contrary one to the other, then theſe things are to the truth? But this I have handled elſe where; albeit the bare allegation be a ſufficient confutation of this vanity.

Comment upon *Eſther*.

Laſtly, it behoveth us to meet the Lord by prayer and faſting, as the Church in all ages hath uſually done in times

of

of dãger. It is the Counſell of the Prophet, when the Lord commeth out as an armed man againſt his people, to ſeek reconciliation and attonement with him, *This will I doe to thee, O Iſrael, and becauſe I will doe this unto thee, prepare to meete thy God O Iſrael.* We are not ſtronger than he, *who is the Lord ſtrong and mighty, the Lord mighty in battel, as a man of Warre*, and therefore we are not able to encounter him. Remember the words of our Saviour, *Luk. 14. What king going to make warre againſt another king, ſitteth not downe firſt and conſulteth, whether he be able with ten thouſand, to meet him that commeth againſt him with twenty thouſand? or elſe, while the other is yet a great way off, hee ſendeth an Ambaſſage, and deſireth conditions of peace.* The Lord is come out already againſt us, and hath his twenty thouſand in battel aray, and hath ſmitten downe many thouſands of us. We cannot now ſay, *he is yet a great way off; there is wrath gone out from the Lord, the plague is begunne* among the people, and yet who almoſt layeth it to his heart? O that there were that wiſedome in us which was in the men of *Tyre* and *Sidon, when they knew that Herod was diſpleaſed with them; they came with one accord and deſired peace, becauſe their countrey was nouriſhed by the kings country.* We know, we feele the Lord is highly diſpleaſed with us, and that we have provoked him to anger; why do we then delay the time, and ſend not out to him an embaſſage of prayer and repentance, and offer conditions of peace? This we muſt doe many wayes, firſt accuſe and endite our ſelues as guilty before him, like poore priſoners ſtanding at the the barre, and holding up our hands. Secondly, Confeſſe our ſinnes, that have procured his heavy diſpleaſure. Thirdly, Let us vow to forſake them: this muſt evermore be joyned with confeſſion, *Pro.* 28. Fourthly, Give no reſt to our own ſoules, till we be reconciled to God, and reſtored to his favour againe, and he have called in his judgments againſt us.

Amos. 4. 12.

Pſal. 24. 8.

Exod. 15. 3.

Luk. 14. 31. 32.

Numb. 16. 46

Act. 12. 20.

Eph.4.22.23. Laſtly, let us leade a new life, *caſt off the old man, and be renewed in the ſpirit of our minde*: without this all our meetings and aſſemblies are nothing worth, yea our prayers and faſtings are turned into ſinne. Neither circumciſion avayleth any thing, nor uncircumciſion, but a new creature, old things are paſſed away, behold all things are made new.

6. *For word came unto the king of Nineveh, and he aroſe from his throne, and he layd his robe from him, and covered him with ſackcloth, and ſate in aſhes.*

Hitherto of the ſolemne repentance of the *Ninevites* from the higheſt to the loweſt: now conſider the actions of the King both in his owne perſon, and in his proclamation. Behold a wicked city turned from her wickedneſſe in the turning of an hand. *Ionah* no ſooner proclaimed deſtruction, but the King ſent out his Proclamation: he no ſooner heard of wrath denounced from the throne of God, but he preſently aroſe from his owne throne: when he heard how they had all covered the whole land with their ſinnes, he covered himſelfe with ſackcloth, he laid aſide his royall robes, and clad himſelfe with repentance as with a robe. See then the outward meanes of their repentance, the word of the Prophet. *Ionah* preached judgment through the City, this could not long be hidden from the King: and hence aroſe their turning to God.

Doct.
Repentance is wrought by the preaching of the word in the hearts of men.

This teacheth, that God worketh repentance and the converſion of a ſinner by the Preaching of the Word. The author and giver is God, or elſe we never have it; but the meanes and inſtrument by which he worketh it, is the miniſtery of the Word. The Apoſtle *Paul* exhorteth the ſervant of the Lord to inſtruct thoſe that oppoſe themſelues, *if God peradventure will give them repentance, to*

2 Tim.2.25.

the

the acknowledging of the truth. An other Apostle confir- Iam.1.18.
meth the same, *Of his owne will he begate us with the word of truth, that we should be a kind of first fruites of his creatures.* And we have a third witnesse of another Apostle, *We are borne anew, not of corruptible seed, but of incorruptible,* 1.Pet.1.23.
by the word of God which liveth and abideth for ever.

Reasons. First the word is quicke and livelie, power- *Reason* 1.
full and piercing, sharper than any two edged sword, and *entreth even to the dividing asunder of soule and spirit, and* Heb.4.12.
of the joynts and marow, and is a discerner of the thoughts and intents of the hearts, Heb.4. Howbeit not from any inherent power in it selfe, nor from the mouth of him that Preacheth it (for he can give it no force, nor set any edge upon it) but from the power of God, as *Gal.2. He that* Gal.2.8.
wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in me toward the Gentiles.

Secondly, faith is the fountaine and beginning of re- 2
pentance: but whence have we faith, but by the word, as we have declared already, that *Ionah* preached, and the *Ninevites* beleeved? This also the Apostle teacheth, *Faith commeth by hearing, and hearing by the word of God.* Rom.10.17.
So then these three stand thus in order, the word, faith, and repentance. *How shall they heare,* saith the same Apostle, and in the same place, *without a Preacher?* The *Ninevites* heard *Ionah* before they beleeved, and they beleeved his preaching before they repented: if they had not heard the Prophet, they had never beleeved; and if they had never beleeved, they had not to turned the Lord. No man therefore can be converted, except he have beleeved.

Thirdly, the conversion of a sinner is as I may say, the 2
onely miracle of the Gospell. It is usuall with the Lord to shadow his miracles by outward meanes, that he might conceale his owne workes, as *Pro.25. The glory of God is* Pro.25.2.
to conceale a thing secret. Nay in this, many miracles on an heape concurre together. Is it not a miracle in the body to open

Math.10.8. & 11.5. Act.26.18. 2 Cor.7.1. Eph.2.1.5. open the eyes of the blind, to restore hearing to the deafe, to raise the dead, to clense the Lepers? The penitent person hath received all these in his soule; his eyes are opened, his eares are boared, he is clensed from his filthinesse, and restored to life; for being naturally borne dead in sinnes and trespasses, he is quickned; O how great a change and alteration is this!

Object. But here a question may be asked, whether this be a worke and effect of the Law? are the threatnings thereof able to do it? or is it a fruit of the Gospell? *Answ.* I answer, the Law helpeth it forward, it cannot worke it, or bring it forth. It prepareth to repentance, but produceth it not, so that the law is not excluded or quite shut out. It serueth to bring us to the *knowledge of our sinnes* and miseries, and thereby fitteth us to receive grace and mercy, like eating salues that make way for curing medicines, or like the sharpe needle that maketh way for the threed. But it is the Gospell that hath the promise of pardon and forgiveneſse, and worketh repentance from dead workes, and therefore it is a fruit of the Gospel. The Law knoweth no remission of sins, but is a letter that condemneth; it promiseth no mercy, but threatneth *the curse* against the transgressors, *Gal.*3.13.

Rom.3.20. Gal.3.24.

Vse 1. Vse. 1. This condemneth such as forsake and forget the ordinary way that God hath left to bring us to saluation, and gape after miracles, or revelations. This is all one, as if when the Lord heareth the Heauens, and they heare the earth, and the earth heareth the corne, and the corne the people, they will not feed thereof as base food, but looke for *Manna* and bread from heaven: are not such worthy to perish? Hence it is, that *Abraham* is brought in, answering the rich man that would have the dead sent to his brethren to reclaime them, and bring them to repentance: *If they heare not* Moses *and the Prophets, neither will they be perswaded, though one rose from the dead.*

Hos.2.21,22.

Luk.16.31.

dead. How vainely then and idlely doe they prattle, who, to disgrace the Ministery of the word, and the high ordinance of God to teach man by man, alledge, that they know not whether men speake the truth, because all men are lyars, and they are not able to try their doctrine: but if they should heare the Lord himselfe speake or an Angel from heaven, they would beleeve. These men neither know their owne weakenesse, nor the power of God. Not their owne weakenesse, that are not able to endure the glory of him that speaketh from heaven; nay this was the common voyce of such as heard an Angel, We shall surely dy, alas, because I have seene an Angel of the Lord face to face: not the power of God, because he is infinite, the Angels cover their faces before him, the heavens are not cleane in his sight, the earth trembleth when he sheweth his glory. When the Israelites saw the lightnings and heard the noise of the thunder and sound of the Trumpet waxing lowder and lowder in the mount, so that *Moses* himselfe said, *I exceedingly feare and quake:* they sayd unto *Moses, Speake thou unto us and we will heare: but let not God speake unto us, lest we die: If we heare the voyce of the Lord our God any more, then we shall die: for who is there of all flesh that hath heard the voyce of the living God and lived?* This they spake, and the Lord said, They have well spoken all that they have spoken. *O that there were such an heart in them, that they would feare me, and keepe my Commandements alwayes, that it might goe wel with them, and with their Children for ever.* If this were wisedome in them to call for *Moses* to speake to them and not God; what a foolish choise doe they make, that call for God to speake to them, and not *Moses?* But of this also elsewhere.

Iudg.6.22. & 13.22. Gen.16.2. Esay.6.3. Exod.20.18, 19. Heb.12.21. Deut.5.25.26 28.29.

Secondly, their case is fearefull and dangerous, that are without the word, there is no vision, and therefore *the people must needes perish, Pro.29.18. There the sheepe are*

See examples, Exod.32.1. 2 King. 12.2.

without a ſheepheard, and none to have compaſſion upon them, *Math.9.36.* Neither is their ſtate any better, who, albeit they are not without it, yet regard it not, but deſpiſe it in their hearts. Theſe are both alike, ſaving that the latter is worſer and more fearefull then the former. The one are without the ordinary meanes, the other without the uſe of the meanes, and therefore without hope to come to repentance. It was a fearefull judgement when our Saviour commanded the twelue, ſaying,

Math.10.5. *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not.* And when the Apoſtles went

Act.16.6.7. through the Cities to preach the Goſpel, *they were forbidden by the holy Ghoſt to preach the word in Aſia:* and afterward when they aſſaied to goe into *Bithynia, the Spirit ſuffered them not.* Was not this in effect as much as if the Lord had ſayd, give them no bread, let them be famiſhed: I will not have theſe converted, and conſequently ſaved? He that taketh away the meanes of life, it is plaine he would not have that man live. Woe then to all ſuch retchleſſe and careleſſe perſons as ſet light by this high ordinance of God, that neither have it nor deſire it; but doubly wretched are they that deſpiſe it, and wiſh in their hearts to be without it. Can theſe perſwade themſelues they have attained to repentance? What, without the meanes? but ſuch is the neceſſity of repentance, that without it we muſt periſh for ever. I may therefore ſay to ſuch as the Apoſtle doth to the Iewes, Well ſpake the

Eſay.6.9. Act.28.26. holy Ghoſt unto our fathers, *Go unto this people and ſay, hearing ye ſhall heare, and ſhall not underſtand: and ſeeing ye ſhall ſee and not perceive; for the heart of this people is waxed groſſe, and their eares are dull of hearing, and their eyes have they cloſed, leaſt they ſhould ſee with their eyes, and heare with their eares, and underſtand with their hearts, and ſhould be converted, and I ſhould heale them.*

3. Thirdly, behold the happy condition of ſuch (if they knew

knew their owne happineſſe) to whomſoever God hath vouchſafed the preaching of the Goſpell. It is a manifeſt proofe he hath a people there, whom he would have converted. For as he ſhewed the Diſciples to whom they ſhould not goe, ſo he ſent them *to the loſt ſheepe of the houſe of Iſrael.* Thus alſo he ſpake to *Paul. Act.* 18. *Be not afraid, but ſpeake and hold not thy peace, for I am with thee, and no man ſhall ſet on thee to hurt thee, for I have much people in this City:* ſhewing thereby, that he continued his word among them a long time, becauſe he had much people there whom he meant to ſave. So likewiſe whereſoever God ſendeth his word, and giveth gifts to his Miniſters in ſome meaſure (for *who is ſufficient for theſe things?*) and a conſcience to Preach the word truly, diligently, and faithfully; it is a ſigne he favoureth and loveth them and will bleſſe them, that he would have them converted and ſaved. Not that every one that heareth, beleeveth; or that commeth to the word, repenteth of his ſinnes; for the word is ſometimes ſent for other end: firſt to make them inexcuſable, that have the light, yet ſhut their eyes: that heare the ſound, yet ſtop their eares. Therefore our Saviour ſayd to his hearers, *Ioh.* 15. *If I had not come, and ſpoken unto them, they had not had ſinne: but now they have no cloke for their ſinne.* Secondly, to harden them, and ſo to increaſe their judgement and juſt condemnation. For it ſhall goe worſe with them than with the Turkes and infidels, nay than with *Sodome* and *Gomorrha* that were overthrowne with fire and brimſtone from heaven. Hence it is that the Lord ſaith to the Prophet, *Thou art not ſent to a people of a ſtrange ſpeech & of an hard language: ſurely if I had ſent thee to them, they would have hearkned unto thee.* And when our Saviour upbraided the Cities wherein moſt of his mighty workes were done, he ſheweth that if ſuch had beene *in Tyre and Sidon*, they would have repented long agoe in ſackcloth and aſhes. Thirdly

Math. 10. 6.

Act. 18. 9. 10.

2 Cor. 2. 16.

The word is ſometimes ſent for other ends then repentance.

Ioh. 15. 22.

Ezek. 3. 6.

Math. 11. 21.

to justifie the Lord, and to shew that he is just and holy in all his wayes, and that it might appeare, he desireth not the destruction of a sinner, as *Ezek.2. whether they will heare, or whether they will forbeare (for they are a rebellious house) they shal know that there hath bin a Prophet among them.* But God openeth the hearts & eares of such as he wil convert and call effectually. We must acknowledge this mercy of God that hath sent his Gospell among us, & walke worthy of this benefit for diverse causes, that we may have comfort in our owne hearts and assurance of our calling thereby, by the holy and sanctified use of the meanes: that we may thereby be provoked to thankfulnesse to Almighty God, who as he raineth upon one field and not upon another, and the place whereupon it rained not withered away, so he causeth the Gospell to be preached upon one place and not upon another, and where it was not preached, they perished: that we may leave it as a Iewel to our posterity, which doubtlesse will be the best portion and possession we can conveigh to them: and that it be not removed and taken away from us and given to a nation that will bring forth the fruits thereof, better fruits than we have done.

Ezek.2.5.

4 Lastly, let us submit our selues to the word, and regard it as Gods word, otherwise it will never worke in us true conversion. The Apostle S. *Iames* brancheth out this point into three duties, Chap. 1. *My beloved brethren, let every man be swift to heare, slow to speake, slow to wrath. Swift to heare, that is,* take all occasions and opportunities, that we may entertaine and embrace the truth. *Slow to speake* against the truth delivered and preached unto us, *slow* to crosse and contradict it, to resist it and reason against it. *Slow to wrath,* that is, not to be ready to be offended, nor easily provoked, when our sinnes are reprooved. But for the most part it goeth quite contrary with us, we are slow to heare, dull to hearken: swift to

Iam.1.19.

speake

ſpeake againſt the truth, and ſoone mooved to wrath a-
gainſt ſuch as are the teachers. Touching the firſt, we
muſt learne to take all occaſions to heare the word, and to
attend unto it in ſeaſon and out of ſeaſon. This is requi-
red of the Miniſter to take all occaſions, *in ſeaſon and out
of ſeaſon to be inſtant in preaching* the Goſpell, as *Eccl.* 11. *In
the morning ſow thy ſeed, and in the evening let not thine hand
reſt, for thou knoweſt not whether ſhall proſper, either this or
that, or whether they both ſhall be a like good.* We muſt be
faithful in our places, & as we love the great Sheepheard,
ſo we ſhould feed his ſheepe; we know not what time it
may pleaſe the Lord to give them repentance to come
out of the ſnare of Satan, of whom they are taken captive.
Let us then ſow morning and evening; and let the people
have the earely and the latter raine. Be it we have here
no good ſucceſſe, we ſhall find a reward elſe where. Only
let us doe our duty, and watch all occaſions to doe good,
leaving the ſucceſſe to God. So muſt it be with the hea-
rers, they muſt take all occaſions to heare the word, to
learne it, to underſtand it, to receive it, and to practiſe it:
and wherefore? becauſe we know not at what time *the
husbandman* will make the ſeed of the word to grow and
fructifie in our hearts. Wherefore they are to be repro-
ved that accuſe the Lord of hard dealing (like the evill
ſervant in the Goſpell, when the fault was in himſelfe)
and lay all the blame upon him that they are not conver-
ted, ſaying, How can I beleeve except the Lord give me
faith? or how can I attaine to repentance, except he give
me to repent? doe you not teach, it is God muſt worke
in us both the will and the deed at his good pleaſure?
why then am I blamed for not beleeving and for not re-
penting? and why am I ſtirred up to beleeve the Goſpell
and to turn to the Lord, ſeeing they are not in my power,
and ſeeing he giveth me neither the one nor the other?
I may as well be ſtirred up and moved to ſtirre and re-

It is our duty to be ſwift to heare.

2 Tim. 4. 2.

Eccl. 11. 6.

Ioh. 15. 1.

Queſt.

Answ. move a mountaine. I answer out of *Ecclesiastes* before rehearsed; the sower must sow his seed *in the morning and in the evening*; so they that are hearers must heare in the morning and hearken in the evening; and the rather, because they know not whether this or that shall prosper, and bring forth fruit unto repentance and salvation. Will we not cease or give over to plow our land, but till it in the morning and afternoone; and shall we not thinke the furrowes of our hearts have as much need to be striken? Hath the earth need of the earely and latter raine, and are not we as barren and dry, wanting the morning and evening shewres to make our soules fruitfull? It may well be, when we pursued and sought after with greedinesse our worldly businesse or our carnall pleasures; if we had followed the calling of God, and waited at the postes of his house, if we had beene as carefull and eager to heare, as we are foolish and madde to follow our vanities, we might have obtained and receiued faith and repentance long agoe. Shall we then be so Prophane as to bring the Lord to dance our attendance, and to give us his grace when we our selues list, and to bestow it upon us at our leysure and pleasure? In all worldly businesse we know we must take opportunity while it is offered: we can say that tide and time tarryeth no man, and that happily we may never have the same occasion offered us againe: why then are we not as wise for spirituall and heavenly things, as we are for earthly? and for the life to come as for this present life? Remember this, if we remember nothing else, that *Iacob* obtained the blessing while *Esau* was in hunting, *Gen.* 27. So might we happily obtaine faith and repentance, while we are hunting after our pleasures, or profits, and while we sit idle, or lye sleeping in our houses, or worse occupied than thus, and will not vouchsafe to come and hearken unto his word. Never therefore wickedly accuse the Lord for not giving to thee

thee the graces of faith and repentance; but come home and enter into thy ſelfe, and learne to accuſe thine owne wicked and prophane heart, who doeſt not ſo much as thou haſt in thine owne power, to wit, to come to the houſe of God, and to heare and attend. Let us doe theſe things diligently, and we may looke for his bleſſing, *for whoſoever hath, to him ſhall be given, and he ſhall have more abundance.* Math. 13. 12. Beſides, God is bound to no man, the winde bloweth freely where it liſt, and may he not doe with his owne as pleaſeth him? or who can complaine againſt him? True it is, God is able to convert us, and to give us to beleeve without the meanes of his word, becauſe he is not tyed thereunto; but he hath tyed us, and left us no other way, *Luk.* 16. 29. 31. He will by *the preaching of the word ſave them that beleeve,* 1 *Cor.* 1. 21. and *how ſhall they heare without a Preacher? Rom.* 10. The Lord fed Iſrael his people with quailes in the wilderneſſe, and gave them bread from heaven; but when he had brought them into *Canaan*, a land flowing with milke and honey, where they had corne and harueſt in due ſeaſon, *the Manna ceaſed,* Ioſh. 5. 12. he fed them no longer from heaven.; So then this is the firſt point we muſt marke and practiſe, we muſt be ſwft to heare with reverence, with Conſcience, and with diligence, & uſe all the meanes we can to attaine to *regeneration.* 1 Cor. 1. 21. Rom. 10. 14.

Touching the ſecond point, as we muſt be ſwift to heare, ſo we muſt be *ſlow to ſpeake*, not ſlow or backward to ſpeake of the word, to conferre one with another, and to ſit and reaſon of the wayes of the Lord; but ſlow to ſpeak againſt it, to quarrell with it, to gaineſay it, & reſiſt it, as the manner of many is, who have dul eares, but nimble tongues; they are ſlow to heare, but quicke to ſpeake, and reject what they have heard, quite contrary to the Apoſtles commandement. Theſe men will queſtion oftentimes with their companions as carnall as themſelues, but ſeldome or never will once conferre with the Miniſter, It is our duty to be ſlow to ſpeake.

ster, who is most able to resolve them, and most willing to instruct them; which argueth they are possessed with a spirit of contradiction, & have no desire to be instructed.

It is our duty to be slow to wrath.

The third point is *slow to wrath*; and to be offended when we heare our speciall sinnes touched, and our corruptions ripped up to the quicke. These are like the hearers of

Act.7.54.57.58.

Stephen, Act.7. when they heard somewhat that pleased them not, *their hearts brast with anger, and they gnashed upon him with their teeth, they cryed out with a lond voyce, stopped their eares, and ranne upon him with one accord.* Our hearers happly will not use these gestures, but they will practise worse; they will laugh at us, and that not closely in their sleeves, as we say, but openly in our faces: an evident argument of the contempt not of our persons so much as of the word of God it selfe. But what? are we

Gal.4.16.

therefore become your enemies, because we tell you the truth? These never came to any degree of repentance or regenetation: for *the wrath of man cannot accomplish the*

Iam.1.20.

righteousnes of God, Iã. 1. He that will reprove others with fruit, must ree his minde from fury and hastinesse; so must hearers likewise, if they will heare with profit. For

Chrysost. adverf. Gentes.

as surgeons, that goe about to cut off rotten members, do not fill themselues with anger or choler when they goe about their cure, but then specially endeavour to quiet their mindes from such unruly passions, least happly such distemper might hinder their art: so should reproovers be free from wrath, least it should hinder them from doing that good which otherwise they might doe. In like manner such as are hearers and reprooved, that it *may be as a pre-*

Psal.141.5.

cious oyle that shall not breake their head, when they come into the house of God to heare his word which is able to save their soules, must lay aside all filthinesse & superfluity of naughtinesse, and put on the spirit of meekenesse to receive the word ingrafted in us: neither must be offended at the word it selfe, when it speaks not as they would have it.

Word came to the King, he roſe from his throne, &c.) All theſe geſtures of the King, he roſe, he layd aſide, he covered, he ſate downe in aſhes, doe declare his forwardneſſe, and all of them are amplified by the circumſtance of time, ſo ſoone as the word of God preached by *Ionah* came unto him. This teacheth us, that repentance muſt be preſent & ſpeedy, without delay or prolonging of the time from one day to an other. For if the King and the reſt of the *Ninevites* had done ſo, they had beene utterly overthrowne for not repenting. The Prophet exhorteth to heare the voyce of the Lord, *while it is called to day*, *Pſal.* 95. and the Apoſtle, *exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfulneſſe of ſinne. Heb.* 3. Hereunto tendeth the precept, *Seeke the Lord while he may be found, call upon him while he is neere*, *Eſay.* 55.

Doct. Repentance muſt be ſpeedy

Pſal. 95. 7. Heb. 3. 13. and 4. 7. Eſay. 55. 6.

And no marveill. For firſt, the deferring and delaying of repentance is an argument of great folly, heaping up the greater meaſure of ſinne, and drawing a farther degree of judgment, making our ſelues two-fold more the children of hell, as *Math.* 23. 32. 34. 35. and *Rom.* 2. 5. 6. This delaying is no better then a dallying with God, and either repentance followeth in the end, or we never repent at all. If repentance doe ever follow and be at the laſt performed, which is the beſt we can jmagine, it will breed more matter of bitter ſorrow and anguiſh that we have beene ſo ſimple or ſo ſenſleſſe. If it follow not, what can we be but ſonnes of perdition as *Iudas* was? and as we have filled up the meaſure of our ſinnes, ſo we bring upon our owne heads the fulneſſe and fierceneſſe of his judgments.

Reaſon 1.

Math. 23. 32. 34. 35. Rom. 2. 5. 6.

Secondly, we may be deprived of the meanes of our Saluation for ever by procraſtination, and deferring of this waighty worke, I meane of the word, by which we heard before, that God uſually and ordinarily worketh this gift. For we ſee the word continueth not alwayes

2

in one place or among one people, but is tranſlated from Pariſh to Pariſh, nay from Kingdome to Kingdome, from one nation to an other people, as God oftentimes threatneth both Iewes and Gentiles, *Math.* 21.43. *Rom.* 11.20. 21 22.

3 Thirdly, the longer it is differred, the harder it is practiſed, and the ſooner we are hardned: & that for two cauſes, firſt becauſe God in iudgment withdraweth his grace by little and little, ſo that he which is not fit to day, ſhal find himſelf leſſe fit to morrow, and every day leſſe then other. And wherfore? becauſe whoſoever hath not the care to Math. 13.12. ſtir up the gift that is in him, *from him ſhall be taken away even that that he hath.* Secondly, becauſe ſinne taketh the deeper roote, the longer the tree groweth, the root is deeper, and ſpreadeth further, ſo that it will be the more Ier. 13.23. hardly tranſplanted and removed, as *Ier.* 13. *Can the Ethiopian change his skin? or the Leopard his ſpots? then may ye alſo doe good that are accuſtomed to doe evill.*

Uſe 1. This reproveth firſt of all the corruption of ſuch as live in the continuall ſound of the word, and often heare out of it the abſolute neceſſity of this duty of repentance, and yet prolong the practiſe thereof; who are not Luk. 16.8. ſo wiſe in their generation, *as the Children of this world.* Such are they that will leave ſinne, when the weakneſſe of age, the infirmities of ſickneſſe, and the approching of death do hinder them from following the ſame. In this caſe we may thanke, not them, but their want of ſtrength to purſue after the ſame. For what thank is it, to renounce the world, when we are leaving it, and weary of it? then ſinne leaveth us, rather than we ſinne. Let us therefore The dangers of procraſtination. conſider the dangers of Procraſtination: Firſt Satan is moſt hardly caſt out, when he hath a long time kept poſſeſſion. We ſee this in the man that was poſſeſſed of a child by a dumbe ſpirit, how hardly was he removed and diſpoſſed? the Diſciples, when they ſaw him foming and gnaſhing

graſhing with his teeth, could doe nothing: and when our Saviour rebuked him and charged him to come out, *the ſpirit cryed and rent him ſore, and he was as one dead, in ſo much that many ſayd, he is dead.* Mar. 9.26. When a man hath had long poſſeſſion of an houſe, and can preſcribe for many yeares, will he eaſily let goe his hold, and ſuffer himſelfe to be diſentred? ſo it is with ſinne, when it hath long dwelt in the heart, like a man in his houſe, it is hardly caſt out. Nay, we our ſelues grow unwilling to leave the pleaſures of ſinne, by continuance in the chaines and ſnares of Satan, as it was with the bond-ſervant, that ſaid plainly, *I love my Maſter, I will not goe out free,* & ſo ſerueth him for ever: ſo when we grow in love with ſinne and have ſerved it long as our Maſter, we regard not to be free, but deſire to be kept in bondage for ever. Exod. 21.5.

2 Secondly ſinne and the ſtrength of it by continuance is encreaſed, becauſe it bringeth more waight to the burden, one ſinne bringeth in a ſecond, and a ſecond a third, that a company followeth.

3 Thirdly, old age and ſickneſſe will be muſt unfit for this buſineſſe of repentance, and a burden too hard to be borne, when *the Graſſehopper wil be a burden.* Eccleſ. 12.5. When we are hardly able to put off or on our apparrell, how ſhall we put off ſinne, and put on righteouſneſſe?

4 Fourthly, we may be deprived of the meanes whereby it ſhould be wrought in us; and if the word were not effectuall to convert us, while he had it and heard it, alas what hope can we have to be turned to God without this, when we have it not?

5 Fiftly, If the meanes be not taken from us, yet the threed of life may be cut off. For life is uncertaine; *it is even a vapour that appeareth for a little time, and then vaniſheth away,* or *we ſpend our yeares as a tale that is told; in the morning it floriſheth, and groweth up, in the evening it is cut downe:* and therefore we may be called hence ſuddainly, to teach us to learne ſo to number our dayes, that we may apply our hearts Iam. 4.14. Pſal. 90.9.6. 12.

6 unto wiſedome. Laſtly, we may have ſuch hardneſſe of heart, having our conſciences ſeared with an hote yron, that we may have our underſtandings darkned, and our hearts ſo blinded, that we ſhall be paſt feeling, and cannot find repentance, though we ſought it with teares, as *Eſau* did. This is a deepe, yet juſt judgment of God, that they who have had deafe eares to God in their health, ſhould be made deafe by him; that they ſhall heare no word of comfort: and ſtriken dumbe by him, that they ſhall not be able to ſpeake to him, or if they open their mouthes, he will not heare them when they call upon him.

2 Secondly, learne to further our ſelues in the ſpeedy practiſe of this duty, and obſerve the Counſell of the
Gen.19.17. Angel to *Lot, Eſcape for thy life, looke not behind thee, neither ſtay thou in all the plaine, leaſt thou be conſumed.* Let
2 Cor.6.2. us make the preſent day, the day of our repentance: *now is the accepted time, now is the day of Salvation.* He giveth no man liberty untill the morrow. The wiſe man ſaith, *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth.* We may not ſay to our poore
Pro.3.28. neighbour that is like to our ſelues, *Goe, and come again, and to morrow I will give:* and ſhall we dare make ſuch
Reuel.3.20 a ſleeveleſſe anſwer to the eternall God, when *he ſtandeth*
Cant.5.2. *at the doore and knocketh*, that we ſhould *open unto him*, Goe thy way, and come againe hereafter, I am not now at leiſure? And may we not ſay to ſuch loyterers, as our Saviour doth to ſuch as he ſent to labour in his vineyard, *Why ſtand yee here all the day idle?* Eſpecially conſidering that we have ſundry motives to ſtirre us up not to delay the time, ſeing *we know not what ſhall be on the morrow, Iam.4.14.* Firſt, it is a juſt thing with God to contemne that man dying, that deſpiſed him living. He that calleth not upon God in his proſperity, will
Iob.27.9. God heare his cry, when trouble commeth upon him?

The

The beſt way to kil a Serpent is to bruiſe his head, and when it is young: ſo the ſafeſt and ſureſt way to withſtand ſinne and Satan will be in the beginning, not the latter and of our dayes; in health, not in ſickneſſe; in life, not in death; betimes, not when it is too late. See this in the fooliſh Virgins, that lingred their time of repentance: but when the ſeaſon was paſt, they cryed againe and againe, *Lord, Lord, open unto us*: And what anſwer did they receive? *Verily, I ſay unto you, I know you not*: verifying the ſaying of our Saviour, *Many, I ſay unto you, will ſtrive to enter in, and ſhall not be able*, becauſe doubtleſſe they ſtrive when it is too late. Secondly, we muſt looke for a time when there will be judgement without mercy; now is the time of mercy without iudgment. Now are the dayes of grace, now is the time of turning and repenting; when this time is gone and paſt, there will come a day of blackneſſe and utter darkneſſe, when there is no place, nor time of turning. For as the day of death taketh us, the day of judgment ſhal find us, as we ſee in *Caine*, *Eſau*, *Iudas*, the rich man in the Goſpell, and ſuch like. Thirdly, the houre of death, to which the greateſt ſort poſt over their repentance, hath many hindrances accompanying it, that the ſicke man cannot freely thinke of the ſtate of his ſoule, neither call to remembrance his ſinnes that he hath committed.

Math. 25. 11. 12. Luk. 13. 24.

3

Laſtly, beware of all lettes and impediments which as ſo many ſtumbling blockes lye in the way, and keepe us from repentance. Never was there good worke to be done, but it hath found many oppoſitions. Satan ſtandeth at our right hand ready to catch hold of us, when he ſeeth us ſliding from him, and reſolued to leave ſinne. As then they that were bidden and called to the feaſt, had all of them their excuſes, ſo ſuch as are ſtirred up to repentance, make not that haſt which they ought, but are wiſe to their own hurt, and become the greateſt enemies to their owne ſoules. Let us therefore ſee their reaſons, or rather pretences which

The manifold impediments of true repentance.

they uſe to hinder their returne into the right way. Firſt they alledge that repentance is full of difficulty, a way hedged with thornes, hard and painfull. Be it ſo; the harder the worke is, the more excellent it is. But what is the hardneſſe of the worke in reſpect of the greatneſſe of the wages and reward? Beſides, this yoke of Chriſt is eaſie and this burden is light, becauſe the often practiſe thereof will make it ſo familiar unto us, that we ſhall take pleaſure and delight in it, becauſe we ſhall have God to put under his hand and aſſiſt us in the practiſe thereof; becauſe ſuch vertue
Rom.6.6. proceedeth from the death of Chriſt, that our old man is crucified with him, that the body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne; and we have him after a ſort to draw in the yoke with us: and becauſe God powreth ſweet and ſecret conſolation into the hearts of ſuch as reſolve to turne to him, whereby they find that peace of Conſcience which paſſeth all underſtanding. 2 Another impediment is preſumption of Gods mercy, and a fooliſh and ungrounded perſwaſion that God will accept of them whenſoever they returne to him. True it is, we have many precious promiſes of grace and mercy, in holy Scripture, *Ezek.* 18.32. & 33.11. *Pſal.* 103. 1 *Tim.* 2.4. But theſe men do abuſe them, and build upon a weake foundation: they dreame of a God made all of mercy, and forget his juſtice, which is to ſet up an Idoll in their hearts: they dwell ſo much upon the promiſes of the Goſpell, that they caſt from them the curſes of the law. Theſe are like to the Spider that gathereth poyſon out of the ſweeteſt flowers. The goodneſſe of God is publiſhed and Proclaimed ſo often for the comfort of the weake, not for the encouragement of the wicked; to raiſe up the penitent, not to hearten or harden the obſtinate: it is bread for the Children to eate, not for dogges to devoure. To
Nah.1.3. conclude, let us remember that as the Lord is ſlow to anger, ſo he is great in power, and wil not ſurely cleere the wicked.

The

The third impediment is contrary to the former, and that is deſpaire of Gods mercy. The former hoped too much, this ſort hopeth too little, and both of them without cauſe. This poſſeſſed the heart of *Caine*, deſpairing of Gods goodneſſe, as if it were leſſe than his ſinnes. Thus alſo *Iudas* periſhed, who ſaw his ſinne in the glaſſe of the Law, but could not lay hold on Gods mercy, and therefore died without hope, and braſt aſunder through deſpaire. Thus doth Satan ſhew forth two falſe glaſſes to deceive the ſight of ſinners: before ſinne is committed, he ſheweth them his mercies greater than they are, and his juſtice leſſe than it is: but after the committing thereof, he maketh his mercies to appeare leſſer, and his juſtice greater than indeed it is. But he is a lyar from the beginning, and the father of lies, truſt him not, beleeve him not; the contrary to that which he ſpeaketh is commonly true. God hath mercy in ſtore for all that doe repent *from the bottome of their hearts*, and hath promiſed to put all their *ſinnes out of his remembrance*. To deny the infiniteneſſe of his mercy is to deny him to be God. Remember the examples of old, how he hath dealt with penitent ſinners, with *Rahab* the harlot, with *Manaſſes* the King, with *Peter* that denyed him, with *Paul* that perſecuted him, with ſuch as crucified the Son of God and delivered him into the hands of murtherers; with that woman which *waſhed the feete of Chriſt with teares, and wiped them with the haires of her head*. To conclude, let us call to mind the deſcription of the name and nature of God, *The Lord the Lord, ſtrong, merciſull and gracious, ſlow to anger, and abundant in truth, reſerving mercy for thouſands, forgiving iniquity, tranſgreſſion and ſinnes*. The next impediment is the cares of this life, and the deceitfulneſſe of riches, & the pleaſures of this world. Theſe are dangerous ſnares and baites of Satan wherewith he hunteth after the ſoules of men, and catcheth them,

3

Sathan hath two deceitfull glaſſes.

Ezek. 18. 21. 22.

Luk. 7. 38.

Exod. 33. 6, 7.

4

them as fishes are with an hooke, *Luk.* 14.17. *Matth.* 13. 22. *Luk.* 12.19. 2 *Tim.* 4.10. and as corne is choked with thornes, *Luk.* 8. For as full hands are able to hold and receive nothing, no not the purest gold when they are full of earth or clay before, so it is with our hearts, when they are forestalled and fore-possessed with the world, they cannot recive the least measure of grace. Let us therefore set before us evermore the Counsell and Commandement of our Saviour, *First seeke the kingdome of God and the righteousnesse thereof, and all these things shall be ministred unto you.* An other impediment is the quiet and peaceable end of obstinate sinners, who hauing led a wicked and wretched life, yet in outward appearance to the eye have died peaceably, and as it is judged, very happily. From hence they encourage thēselues in doing evill, to go on in their sins & so keep thēselues from repentance. These are diligent observers for their owne endes, how the vngodly oftentimes go away like Lambes & there are no bandes in their death, and on the other side, how such as have repented have unquiet endes and much discomfort at their death; and so by them both are kept from making hast to turne to God. But we must learne and consider it well, that the quiet endes of wicked men proceed partly from the secret justice of God, partly from the cunning subtilty of Satan, and partly from their owne corruption: so to blind their eyes and harden their hearts, that they imagine as men in a dreame, that they stand in good state, and are as well the children of God, as they that have never so much repented. Thus God sendeth them strong delusions, least they should be converted and be saved, *Esay* 6.10. Whereas all outward things fall out alike to the righteous and to the wicked, to the cleane and to the uncleane, to the good and to the sinner, *Eccl.* 9.2.

Matth. 6.33. 1 Tim. 4.8. & 6.17.

5

He arose from his throne, and he laid his robe from him, and covered

covered &c.) The next point to be considered is the beginning of this wonderfull conuersion from the highest to the lowest. The beginning was from the King himselfe, and from him proceeded to the people. As the head giveth life to the rest of the members, and one wheele giveth motion unto others: so the action and forwardnesse of the King, as the head of the common wealth, stirred up all the people to fasting and prayer by his example. Here by we learne that superiours & men of high place must by their practise give good example to others. It behoveth them whom God hath placed in authority, and lifted up their heads above their brethren, to give good example to others, and goe in and out before them in that which is good and holy. The more high, worthy, and excellent their calling is, the more zealous and forward they should be in Godlinesse, and thankfulnesse to him that hath exalted them. The Prophet *Ioel* beginneth first with *the Elders* or Ancients, and from them descendeth to all *the inhabitants of the land*, when he exhorteth all persons to repentance. This we see in the Prophet *Haggai*, he beginneth with *Zerubbabel* the governour, and then with the people. The cause why the Gospel so much florished and prospered in *Thessalonica* is rendred, because the cheefe men were most forward, and *receiued the word with all readinesse of mind*, *Act.* 17.

Ier. 13. 18.

Doct. Great men should be forwardest in all godlinesse and be examples to others of lower places.

Ioel. 1. 2. Hag. 1. 1. & 2. 2. 21.

Act. 17. 11.

And there is great cause why it should be so. For first they may more easily draw on others to the best things by their good example, as by their evill example they do draw backe others, so that they offend doubly, by their sinne and by their example. So *Ieroboam* set up Idolatry, and thereby made Israel to sinne. For as we have light or darkenesse from the Sunne, so we have vice or vertue from superiors. And as the high and tall *Cedars* of *Libanus*, while they stand fast well rooted in the earth, are a shield and defence to the lower shrubbes that are underneath them: but if they fall downe they beare downe all that are within

Reason 1. *Lipsi. in polit.*

their reach: so such as are of higher estate and calling, so long as they continue firme in the feare of God, and in the wayes of godlinesse, are as notable proppes and pillars to such as cast their eyes upon them, and great meanes to draw on others by their authority and example: but when once they fall away and give themselues to wicked wayes, they walke not in that way alone, but are an occasion of falling to many others by their followers and inferiors.

2 Secondly, it is well knowne by daily experience, that such as are under others are led more by examples than by edictes, and looke upon the lives of superiors rather than upon their Lawes. True it is, we should live by the precepts of God, rather than by the practises of men: but for the most part we see it otherwise. Hence it is, that *Salomon* saith, *Pro.29.12. If a ruler hearken to lies, all his servants are wicked.*

Claudian. Componitur orbis regis ad exemplum, &c.

3 Thirdly, superiours must give an account of their government to God, who is the great master and commander in heaven and earth, of whom they have received their place and power (for promotion commeth neither from the East, nor from the West, but God putteth downe one and setteth up another) and he will streightly enquire not only how just and civill, but how holy and religious their gouerment hath beene. True it is, the soule that sinneth shall die the death, yet their blood shall be required at the hands of all them that have not done their duty to bring them to God, but beene a meanes to draw them and drive them from God.

Psal.75.6.7.

Ezek.18.4.
1 Sam.2.13.

4 Fourthly, if such as be superiours, and have jurisdiction to prescribe rules to others, be not brought to a conscience of their owne duties in the first place, they might by the abuse of their authority frustrate and make void all the good care & conscience that might happily be begun in their children & servants, by urging & commanding them to do otherwise, than the law of God and their own consciences would permit them.

First

First of all, this reprooveth such as being unmindfull of their high calling, unmindfull that the Lord bringeth low and lifteth up, 1 *Sam.* 2. 7. unmindfull that he maketh them inherit the throne of Glory, unmindfull that they are as a City set upon an hill to be seene a farre off, and unmindfull of the great account which they are to make at the great day of account (for to whom much is given, of him the more shall be required) do give themselues over to all manner of evill, as if their authority were a priviledge or sanctuary for impiety, and thereby draw others into the same excesse of riot, untill both they and their followers perish, as it is noted *of Theudas and Iudas*, who drew away much people after them, but they were destroyed, and such as obeyed them brought to nought. We see by common experience that the infection and contagion of sinne creepeth closely, and proceedeth sometimes from the lowest to the highest, as it were from the foote to the head: how much more easily and strongly from the highest to the lowest, as it were from the head to the foot? We see sometime sinne spreadeth from the wife to the husband, 1 *King* 11. 3. *Solomons outlandish women* witnesse this truth: for in his old age he fell to Idolatry through entisement of his wiues that *drew away his heart*. *Ahab* is sayd to doe evill in the sight of the Lord: what was the cause? as *if it had beene a light thing to walke in the sinnes of Iehoram*, he *tooke to wife Iezebel the daughter of Ethbaal king of the Zidonians*. But what followed? *he went and serued Baal, and worshipped him*. The like I might say of *Ietroram*, he walked in the way of the Kings of Israel, that is, in evill wayes, for bad was the best of them: and what was the reason? *The daughter of Ahab was his wife, and he did evill in the sight of the Lord.* Sometimes sinne ascendeth from the Counsellers to the King, as well as from the wife to the husband; as 1 *King.* 12. for *Rehoboam*, following the aduise *of the young men*, answered

Vse 1.

Act. 5. 36. 37.

1 King. 11. 3.

1 King. 16. 30. 31.

2 King. 8. 18.

1 King. 12.20 & 11.13. *answered the people roughly* and rigourously: but what followed? the revolting of the rest of the tribes, so that there was none that followed the house of *David* but the tribe of *Iudah* onely. The like we reade, 1 *Chro.* 19.3.4. Sometimes likewise it ascendeth from the children to the

Gen. 13.7.8. fathers, yea from the seruants to their Masters, who make them of bad to be much worse. Thus it commonly falleth out, howbeit then the waters runne as it were against the streame. But much more doth sinne prevaile, when the waters runne with the streame, and heavy things fall downeward, when from men of higher places it rowleth upon such as stand in lower ground. For they draw their inferiours by their countenance, they allure them by their rewardes, they discourage them by their threatnings, they terrifie them by their punishments, they embolden them by their connivence, they charge and command them by their authority.

2 Secondly, it teacheth all superiours to looke to themselues, and as it concerneth all in generall, so especially them to let their light so shine before men, that they may see their good workes, and glorifie their Father which is in Heaven. For as shewres of raine fall soon and suddainly from the mountaines to the vallies, from the house top to the earth, from the higher places to the

Psal. 133.2.3. lower, as *Psal.* 133. *Like the precious oyntment upon the head, that ranne downe upon the beard, even Aarons beard, that went downe to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the Mountaines of Sion*: so when once God hath rained the sweet shewres

Deut. 32.2. of his word, when *his doctrine hath dropped as the raine, and his speach distilled as the* dew upon the hearts of such as are in eminent places, the fruit hereof is communicated quickly to such as stand beneath and abide in an inferiour condicion, who looke upon such as are set above them, as the eyes of seruants looke unto the hands of their Masters,

Masters, and as the eyes of a maiden unto the hands of her Mistresse. We are charged all to xhort and admonish one another, and to be helpers to the faith one of an other; but a double charge lyeth upon the heads of all Heads and Superiours, to stirre them up that are under them by word and by example. As *Abimelech* taking an axe in his hand and cutting downe a bough, tooke it and laid it on his shoulders, and *said unto the people, What ye have seene me do, make haste and do as I have done,* Iudg. 9. and as *Gideon* the Captaine of the Lords host, dividing his men into companies, said unto them, *Looke on me, and do likewise*; and *behold when I come to the side of the campe, it shall be that as I doe, so shall yee doe:* So the forwardnesse of great men ought to be such, as they should call others by their example, and say, looke upon me, make haste & doe as I have done, as ye have seene me to doe. Thus they ought to perswade themselues, that either by their Godlinesse they are meanes to bring others to God, or by their evill they are meanes to drive them from him. O that this were throughly ingrafted in the hearts of all the rulers of this world, that upon this ground they would thus reason with themselues, Is it true that I have a share and portion in the actions of every one under my jurisdiction, either in his goodnesse or wickednesse? then surely I have great neede to looke narrowly into mine owne wayes, to be a patterne and president of godlinesse unto others. Thus should the Minister, that hath charge of mens soules, and must give an account for them to the great sheepheard of the sheepe, reason with himselfe: thus also ought the Master of the family, the father of children, and generally all superiors to reason with themselues and so make good use of this duty. But alas, we see every where the contrary practise! for every man almost looketh upon the pleasure and ease, the gaine and profit that may be gotten in his calling, and followeth

Iudg. 9. 48. & 7. 17.

A good meditation for all Superiours.

after them with greedineſſe, never conſidering what offence they give to God and man, neither regarding what multitudes of ſoules they draw after them to hell.

3 Laſtly, let inferiours be provoked by the good examples of their ſuperiours to follow them in godlineſſe, and to be ſtirred up to walke in their wayes. This precept
1 hath many branches, and teacheth us ſundry points, firſt that they are doubly guilty of ſinne, who having good examples are evill followers, and having good rulers to go in and out before them to leade them the right way,
2 will not walke after them in their footſteps. If they had none to guide them in the courſe of godlineſſe, they could not be excuſed; but when they have good governours, and will not be informed by them, they have no cloke nor colour for their ſinne. So then this is the ſecond rule, that they muſt not thinke themſelues diſcharged and acquitted when evill Superiours walke before them in all looſeneſſe and licentiouſneſſe, no though they can pretend, they have been exhorted, admoniſhed, perſwaded, counſelled, or commanded; for the leaders
3 and they that are led ſhall periſh together. Thirdly, it is the duty of all as are under the authority of
1 Tim. 2. 1. 2. others to make *prayers, ſupplications, interceſſions and giving of thankes for all that are in authority, that under them we may leade a quiet and peaceable life in all godlineſſe and honeſty*. So the Prophet chargeth the Captives
Ier. 29. 7. of the people, *Ier.* 29. 7. *Seeke the peace of the City, whither I have cauſed you to be carried away Captives, and pray unto the Lord for it, for in the peace thereof ſhall yee*
4 *have peace*. Fourthly, it is their duty that are ſeruants to make wiſe choiſe of their Maſters and Governours, where they may be ſoberly gouerned, and godlily inſtructed. But what do ſuch for the moſt part hunt after? and under what roofe will they reſt? Doubtleſſe in their choiſe they regard nothing, they ayme after nothing,

thing, but where they may ſerve for greateſt wages, where they may make moſt gaine, profit, and worldly commodity; where they finde moſt liberty, and where they may ſpeake as they liſt, doe as they liſt, and live as they liſt. Nay they affect and preferre above all other the houſes of prophane perſons, where themſelues may live as prophanely alſo, without feare of God, or man, and without checke and controlment, that it may be ſaid, like maſter, like ſeruant; which notwithſtanding is the common, but corrupt cuſtome of the common ſort, who have more care to provide for the body, than for the ſoule. But they have choſen the better part, who are carried with a deſire and love of godlineſſe, where they may learne the beſt things that ſhall not be taken from them, remembring that, 1 *Tim.6.6. Godlineſſe is greate gaine, if a man be content with that he hath.* True it is, there may be one *Lot* in *Sodome*, one *Ioſeph* in *Pharaohs* houſe, one *Rahab* in *Iericho*, one *Paul* in the ſhip, and one *Obadiah* in *Ahabs* Court, but this is very rare, and falleth out ſeldome. For where the heads of the family be prophane, what ſhall ye ſee in the reſt of the houſehold, but Prophaneneſſe, Worldlineſſe, Wantonneſſe, Drunkenneſſe, brawling and contention? Where they be lukewarme, it may be obſerved that their children and ſeruants (for the moſt part) that attend upon them are Neuters, neither fiſh nor fleſh, neither hote nor cold; ſuch care not which end goe forward: where they be faithfull and zealous, zeale will oftentimes be found in the loweſt ſeruant, that looketh to the doore, as we ſee in *Rhoda*, who reioyced to heare *Peters* voyce and was glad to carry that newes, when he was brought out of priſon, for whom prayer had beene made by the Church without ceaſing, to God.

1 Tim.6.6.

Act.12.ſ.14.

7 *And*

7 *And he cauſed it to be Proclaimed and publiſhed through Nineveh (by the decree of the King and his Nobles) ſaying, Let neither man nor beaſt, heard nor flocke, taſt any thing: let them not feede nor drinke water.*

8 *But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turne every one from his evill way, and from the violence that is in their hands.*

The example and precedency of the King hath beene conſidered in the former verſe. His repentance was the repentance of all the reſt, and his humiliation was the laying of the threatning to heart by all the reſt: For they followed his example, and he knew that repentance was the only meanes to appeaſe the wrath of God. Now touching the Kings edict, he conſulteth with his Councell or Nobles, & joyntly together they publiſh a decree; the ſumme whereof is, that there ſhould be faſting and prayer, declared by the reaſon verſ. 9. *Who can tell if God will turne from his fierce wrath, that we periſh not?* Here are ſundry points offered, that might be handled, that the King had his Councell, without whoſe adviſe & direction he would do nothing. This hath ever beene the manner of Princes, to have their wiſe Councell about them, in regard of the waightineſſe of their charge. Two eyes ſee more then one, and two eares heare more then one. In this reſpect *Solomon* teacheth, that two are better then one, and ſo have a greater fruit of their labours. Beſides, the dangers are greater, if they erre and goe aſtray, their errors are oftentimes irrevocable, and had I wiſt commeth too late. But becauſe this better fitteth another place, I will paſſe it ouer. And touching faſting it ſelfe, I have ſpoken of it before, and therefore I paſſe that alſo.

1 King. 12. 6.
2 Sam. 16. 23.

Only

Onely it may ſeeme ſtrange that the commandement runneth indifferently to man and beaſt, that they muſt be covered with ſackcloth and faſt, and that man and beaſt muſt cry mightily unto God. For ſome may ſay, (ſeeing theſe things may ſeeme ſtrange) what have beaſts to doe with repenting and turning to God? have they, or can they ſinne? The good Angels, the Devils, the beaſtes cannot repent. The elect Angels neede it not, the Devils cannot, the beaſtes are not capable of it. This then was not commanded for the beaſts ſake, but to ſtirre up the *Ninevites* themſelues the more, when they ſhould heare the crying of children, the neyghing of horſes, the lowing of bullockes, the bleating of ſheep, all making lamentation, and all ſending up their cries to heaven, themſelues might be provoked to double their owne mourning who were the cauſes of all the other. The common danger it ſelfe might ſeeme all-ſufficient to provoke the people to this humiliation: but beſides this, they had the example of the King and his Councell, the force of an edict or proclamation, yea the very ſight and hearing of the beaſts put them in minde of their duty. Thus they muſt take all occaſions to ſtirre up themſelues to turne every one from his evill wayes. This teacheth, that we have all neede to uſe all meanes and take all occaſions to ſtirre up our ſelues and one another to repentance and amendment of life: and all little enough, yea too little. Hereunto come the many warnings and jnvitations to godlineſſe found every where in the word of God, as do charger us to remember, to take heed, to come, to looke to our ſelues, and ſuch like, *Deut.*4.23. *Luk.*11.34. *Pſal.*34.11. And no marueil.

Why the bruit beaſtes are commanded to faſt.

Doct. We muſt uſe all occaſions to ſtirre up our ſelues to repentance.

For we have neede to be often put in remembrance of our duties *Exod.*20.8. *Deut.*9.7. *Eccl.*12.1. 1 *Tim.*1.15 & 3.1. & 4.9. & 6.17. & 2 *Tim.*4.1. What meane theſe

Reaſon 1.

ſo often caveats and Commandements, but to teach us that we have great neede to be ſtirred up to all good things?

2 Secondly, we are very dull and untoward to all good things. To evill we neede no teacher nor inſtructer, nor inciter, we are forward enough and too forward: but to good, we are backward and have neede of ſpurres. We are by nature ſlacke and untoward to that is good. Hence it is, that man by nature is compared to a wilde Aſſes colt, *Iob.* 11. *Vaine man would be wiſe, though man be borne like a wilde Aſſes colt,* that is, untamed and untractable: & *Ier.* 2. to a wild aſſe *uſed to the wilderneſſe, that ſnuffeth up the winde at her pleaſure.*

Iob 11.12.

Ier.2 24.

3 Thirdly, it is a very difficult and hard worke to attaine to any good. Vertue is planted & groweth upon the top of an high hill, it is painfull to climbe up unto it; or upon a ſteep rocke to which we can hardly aſcend, we ſhall be driven to *creepe up on all foure,* as *Ionathan* and his armour-bearer did to the garriſon of the *Philiſtims.* This is that which the wiſe *Solomon* teacheth, *The way of life is above to the wiſe, that he may depart from hell beneath.* Hence it is alſo, that the Rrophet *David* compareth heaven to an high *hill, Pſal* 15.1. We ſhould clime and get up nearer and nearer unto it euery day. So our Saviour teacheth, that the way to life is narrow, and the *gate ſtrait*: it is not wide and broad as the path that tendeth to death, and therefore much ſtriving and ſtrugling, much fighting and wraſtling is needfull for us, that *the kingdome of heaven may ſuffer violence, and the violent take it by force.* The way is onely one that leadeth to life, and we muſt make ſtraight ſteppes unto it; but the by-pathes and crooked lanes, and croſſe turnings that tend to death, are many, nay infinite.

1 Sam.14.13.

Pro.15.24.

Pſal.15.1.
Phil.3.19.
Col.3.1.

Math.7.14.

Math.11.12.

Vſe. 1. This inſtructeth us to admoniſh one an other, to conſider one an other, to *provoke to love and to good workes,* to exhort

exhort one an other, and *ſo much the more, becauſe we ſee the day approching.* This the Saints have practiſed, & thus the Prophet foretelleth it ſhould be in times of the Goſpel under the kingdome of Chriſt, *Eſay*, 2. many people ſhall goe and ſay, *Come, let us goe up to the mountaine of the Lord, to the houſe of the God of Iacob; he will teach us his wayes, and we will walke in his pathes.* So the Apoſtle chargeth us to exhort one an other, to reprove, and comfort. We ſee in the things of this life how ready men are to helpe one another, and to doe good to the body: nay we are commanded to ſhew our love and compaſſion *to the beaſt, yea of our enemy, If he lye downe under his burden, wilt thou forbeare to lift him up, thou ſhalt ſurely helpe him up*: how much more then ſhould we doe good to the ſoule which is more precious than the body, and further him in the matters of ſalvation, which are of more worth a thouſand times, than a temporal poſſeſſion? Eſpecially this duty is to be performed by parents and maſters, that are bound by a nearer and ſtraiter band to their families than others are, and ſo are charged with the ſame in a double reſpect. and generally it is required of all to keepe watch and ward over others for their good. For they that are truly religious muſt approve themſelues to be ſo by ſeeking to draw others thereunto. Where true religion poſſeſſeth the heart of a man, there alſo cannot but be a deſire kindled and inflamed to bring others to it alſo. This is not onely as a good tree that bringeth forth good fruit, but it is alſo as a fire, which having matter to worke upon, will ſend forth light and heat to comfort and refreſh others. And who is he that knoweth and conſidereth from what miſery he is delivered, and to what freedome from ſinne and Satan he is brought, that can be ſo unthankfull to God, and ſo mercileſſe and hard-hearted to his brethren, as to reſt contented in his owne happineſſe, and be altogether careleſſe

Heb. 10. 24. 25.

Eſay. 2. 3. Mic. 4. 1.

Exod. 23. 5.

The properties of true religion.

careleſſe to give glory to God for his happineſſe, and
Cant 1.4. Iam.5.19.20. to teſtifie his love to his neighbour, and deſire to pull him out of the ſtate of damnation, and make him partaker of the inheritance in the heavenly places! We ſee in the examples of the Diſciples, how diligent they were, ſo ſoone as they were brought to Chriſt, to perſwade & draw others to the knowledge and feare of God. When *Andrew* was brought to Chriſt, he never reſted till he
Ioh.1.41.42. had found his brother *Simon*, and ſayd unto him, *We have found the Meſſias, and he brought him to Ieſus*: and when the Lord Ieſus had called *Philip*, and willed him to follow him, *Philip* findeth *Nathaniel* and ſayd, *We have*
verſ.45.46. *found him, of whom Moſes and the Prophets did write, come and ſee him.* The like alſo we ſee afterward in the woman of *Samaria*, when once Chriſt had touched her heart, and given her to drinke of the fountaine of living waters ſpringing up into everlaſting life, ſhe could not reſt her ſelfe contented therewith to be partaker of ſo great
Ioh 4.29. a benefit alone, but *ſhee left her waterpot, and ranne into the City*, and called them out to taſt of thoſe waters whereof ſhe had drunke. Indeed he asked of her, but he gave unto her waters of life. Let us be therefore like to thoſe Lepers, who, being almoſt affamiſhed and ready to dye, and finding a rich booty, meat and drinke, ſilver and gold in great abundance, would not, nay could not keepe ſuch a benefit long to themſelues, but they accuſed them-
2King.7.9. ſelues and reproved one another, ſaying, *We doe not well, this day is a day of good tidings, and we hold our peace; if we tarry till the morning, ſome miſchiefe will come upon us, now therefore come that we may tell it abroad.* So when God in great mercy hath opened himſelfe unto us, which is better than to find ſiluer and gold, ſhould we then hide his mercy, as the unfaithfull ſeruant did his talent, and not
Math.25.27. rather put *it out to the exchangers, that the Lord at his comming might receive his owne with uſury?* And ſhould

We

we not ſay with thoſe Lepers, This day is a day of good tidings, and ſhould we hold our peace, and not communicate this good to others? This is the charge that the Lord layd upon *Peter, Luk.* 22. *I have prayed for thee, that thy faith faile not, & when thou art converted, ſtrengthen thy brethren.* Thus the ſheepheards, after the Angels were departed into heaven, encouraged one another to ſee the thing that was come to paſſe, and to make that knowne abroad in the City, which the Lord had made knowne to them in the field, *Luk.* 2, 15. Luk. 22. 32.

2 The firſt reproofe.

Secondly, it reproveth ſundry ſorts that offend againſt this doctrine. Firſt, ſuch as ſhake off this duty, as too heavy a burthen, from their owne ſhoulders, and lay it upon the Miniſters of the word, and it is poſted over from one to another, as *Adam* laid the blame vpon the woman, and the woman upon the Serpent: whereas every private man ought to be a meane according to his calling to perſwade others to the hearing of the word, that they might be ſaved. If every one would perſwade himſelfe that it is his duty to perſwade others, then would the Church be enlarged, the Goſpel be more generally entertained, and the places of our aſſemblies be better repleniſhed. But we will not learne this leſſon, or at leaſt we will not practiſe it. This is a generall fault among us all, if we come to the houſe of God our ſelves, we thinke we have done enough, and many will not doe ſo much; whereas in the meane ſeaſon we neglect the reſt of our families, never conſidering that our children and our ſervants muſt keepe the Sabbath as well as our ſelves, not remembring that we muſt give an account to God for them; what they doe when they are in the houſe of prayer, that they doe not abuſe themſelves, the holy place of Gods worſhip, and hinder the edification of others, that they do not turne the houſe of God into a play-houſe, and his ſervice into a may-game. And if any pro-

ceed ſo far to have an eye to their families, we muſt know that God hath given yet a farther charge even of our neighbours, except we will be like to wicked *Caine*, who ſaid, *Am I my brothers keeper?* As he dealt cruelly toward his brothers body, ſo doe we unmercifully to his ſoule, when we ſhake and ſhift from us all care therof, as if we were not made keepers one of another. There is a mercy to be ſhewed the ſoule, as wel as the body. If a man ſhould eſcape the hands of theeves, & be brought out of danger, ought he not to give warning to others that trauail that way to look to themſelues? & if he do not, is he not guilty of the loſſe he ſuſtaineth? So it is in this caſe. And certainly when we ſee the coldneſſe & backwardnes of all perſons, we ſhould ſharpen & whet up one another, according to the precept of *Salomon*, *Iron ſharpneth iron, ſo a man ſharpneth the countenance of his friend:* and ſay, Come neighbour, come friend, let us go to the houſe of God, let us go to the Sermon, there we ſhall heare that will doe us good, and be to our ſoules health: I have found much comfort and benefit by being there, and ſo I doubt not, you may. If it be to ſporting and playing, to a drunken feaſt, or to a prophane meeting, we ſee how ready men are not only to call their neighbours to goe with them but alſo if they were not there with them, to ſet it out to the full at their returne, as largely as they can. And doth not God looke for as great care for the ſoule & ſalvation of our brethren?

Gen 4.9.

Pro 27.17.

Ob. But ſome will ſay, I could be content to doe ſo, but alas,

Solut. I ſhall doe no good? I were therefore as good ſit ſtill and let all alone, and looke well to my ſelfe. I anſwer, or rather let *Solomon* anſwer, *He that anſwereth a matter before he heareth it, it is folly and ſhame unto him.* Againe, be it, it were ſo; that which is ſaid to the Miniſter, belongeth to all, *We are the ſweet ſavour to God in them that periſh.* Let it be with us as it was with *Peter*, he ſaid, *Maſter, we have toyled all the night, and have taken nothing: nevertheleſſe*

Pro.18.13.

2 Cor.2.13.

Luk.5.5.

theleſſe at thy word I will let downe the net. Thus ought we much rather to fiſh for mens ſoules, and leave the ſucceſſe to God. God ſent his Prophets to the people, and telleth them before hand, they will not hearken unto them, yet they went and obeyed, *Ezek.*3. *Math.*13. *Obiect.* Others likewiſe pretend, that it is a thankleſſe office, we ſhall be accounted buſi-bodies and mediers in other mens matters. What thankleſſe? thou wouldeſt, I am ſure thou ſhouldeſt ſay, thankfull; yea doubly thankfull. Thou ſheweſt thankfulneſſe toward God for thine own converſion. Can we better ſhew it toward God than this way? And do we not owe him more ſeruice than this for our calling? who might have left us in blindneſſe and ignorance, as he hath done many thouſands in the world. Yea doubtleſſe, we ſhould do more good hereby, than we can imagine. For as the Apoſtle ſaith, *All men have not faith,* 2 Theſſ.3.2. ſo all men have not a love to religion, they muſt be perſwaded and provoked to it. As then the Apoſtle ſaith, 1 Cor.7.16. *What knoweſt thou, O husband, whether thou ſhalt ſave thy* 1 Pet.3.1. *wife! or what knoweſt thou, O wife, whether thou ſhalt ſave thy husband!* So may I extend it farther, and ſay, what knoweſt thou O man, whether God hath ordained thee to be the meanes to convert thy neighbour, thy kinſman, thy acquaintance, and familiar friend that is contrary minded? at leaſt uſe the meanes, and then thou haſt delivered thine owne ſoule, whereas otherwiſe thou maiſt be guilty of his blood. Never ſay therefore thou ſhalt looſe thy labour, God that commandeth this duty, will reward thy ſeruice and labour of love, as *Dan.*12. *They that turne* Dan.12.3. *many to righteouſneſſe ſhall ſhine as the ſtarres for ever.* And if ever it ſhall pleaſe God to open their eyes, to ſee their owne miſery, it will be with them as it was with *David* 1 Sam.25.32, toward *Abigail*, who had adviſed him well, and kept him 33. from doing evill, who ſaid to her, *Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me, and bleſſed be*

thy

thy adviſe, & bleſſed be thou, &c. Neither can there be a better property of a good neighbour, than to wiſh well and to doe good to the ſoule: and if any deſire to be accounted a good neighbour in the ſight of God and man, let him ſhew it this way.

The ſeconde reproofe.

Secondly, it reproveth all ſuch as are come to this paſſe, that they cannot abide to be admoniſhed, much leſſe reproved, but are like to the Iſraelite, *Exod.* 2. when *Moſes* reproved him for ſmiting his fellow, and put them both in mind, that they were brethren: *he that thus did the wrong thruſt him away, ſaying, who made thee a ruler and a judge over us?* or like the men of *Sodome*, *Gen.* 19. *This fellow came in to ſoiourne with us, and he will needes be a judge.* But let ſuch remember the ſaying of *Solomon*, *Rebuke a wiſe man, and he will love thee.* If God require it as a duty at the hands of every one, to exhort, to admoniſh, and to rebuke; he requireth it by the rule of relation, that others ſuffer the word of exhortation and admonition: and *Pſal.* 141. the Prophet ſaith, *Let the righteous ſmite me, and it ſhall be a kindneſſe, and let him reprove me, it ſhall be an excellent oyle which ſhall not breake my head.* Therefore it is no matter of unkindneſſe.

Exod. 2. 13. Act 7. 27. Gen. 19. 9.

Pro 9. 8.

Pſal. 141. 5.

The third reproofe.

Thirdly, it reproveth ſuch as being preſſed to this duty, doe it indeed ſometimes, but it is never in love or in the ſpirit of meekneſſe, but in rage and choler, or elſe it is in a taunting, diſgracing, and deriding manner, and afterward when the paſſion is paſt, they are haile fellow well met with them. This kind of reproofe ſeeldome or neuer doth any good, it is ſo ſharpe and biting. So then to conclude this point, reproofe muſt not be too cold neither to hote and haſty. As Phyſicke that is miniſtred, if it be too cold, it never worketh: but if too hote, that it be ready to skald the mouth, the patient will never ſuffer it to deſcend into the ſtomacke, but both of them inſtead of doing Good, doe hurt: ſo it is in the matter

of

of reproofe; which is the Phyſicke of the ſoule to cure the diſeaſes thereof, when it is ſeaſoned with wiſedome and diſcretion, and the golden meane obſerved between too much and too little: but if it be given too cold, we can looke for no benefit to come thereof, as we ſee in the practiſe of *Eli* toward his ſonnes, 1 *Sam.*2. on the other ſide if it be applied too hote, as the Diſciples would have dealt with the *Samaritans*, to call downe fire from heaven to conſume them at once, no man will ſuffer it to go downe into the bowels of the belly, but diſtaſteth the reproofe and the reprover.

Aurea mediocritas, Horat. lib. 1. Ode 10.

1 Sam.2.24.

Luk.9.54.

Thirdly, they that would be meanes to bring others to repentance or to godlineſſe, muſt firſt be ſuch themſelues, for aſmuch as otherwiſe we ſhall ſeeme to draw them in jeſt, to ſpeake one thing and to meane another, not indeed and in truth to deſire that which we make ſhew off. For what man, I pray you, will be diſſwaded from drunkenneſſe, by the perſwaſion of a drunkard? or who will regard the words of a blaſphemer, when he findeth fault with ſwearing? The perſon reprooved never regardeth or eſteemeth any ſuch reproofe, he never layeth it to his heart, but heareth it as words of courſe, and ſcoffeth at ſuch folly, as one ready to caſt the reproover in the teeth with the common proverbe, *Phyſition, heale thy ſelfe.* If we would doe any good with our reprooving, and ſeeke the amendment of ſuch as goe aſtray, we muſt *firſt caſt the beame out of our owne eye, and then we ſhall ſee cleerly to caſt out the mote out of our brothers eyes.* Hence it is that the Apoſtle ſaith, Thou that teacheſt an other, teacheſt thou not thy ſelfe? &c. Such therefore as goe about to perſwade others to a love of the truth, and of the houſe of God where the truth is publiſhed, muſt give an example to others, and be a patterne and preſident thereof themſelves, and ſo lead them the way. Thus the Prophet fortelleth the people ſhould

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Luk.4.23.

Math.7.5.

Rom.2.21.

do under the Gospel, *Let us goe speedily to pray before the*
Zach.8.21. *Lord, and to seeke the Lord of hostes, I will goe also*: as if they should say, Come friends, come neighbours, let us goe to the house of God, to pray, to heare his word, to sanctifie his Sabbaths, to learne his wayes, and I will goe with you, I will beare you company. Thus also doth the Prophet *David Psal.* 111. as appeareth in the title, compared with the beginning of the Psalme, Praise ye the Lord, I will praise the Lord with my whole heart: otherwise, we shall be like the Statues in the high way, which point the way to others, but never remove out of their place themselves, or like our common ringers, who helpe to bring others into the Church, and then depart themselves.

4 Lastly, as we must call upon others, so we must be content to be called upon by others: especially such, whose calling is most familiarly to converse together, as children, servants, and such like. They must not, as the manner is, thinke amisse to be often admonished by their Parents, Masters, or Superiors, or esteeme it any disgrace or reproch to be pricked forward by the goad of exhortation, much lesse say with the obstinate and refractary,
Psal.2.3. *Let us breake their bandes, and cast their cordes from us*, but stoop downe our neckes to the yoake of God, and submit our selves to discipline even from our youth. The Apostle
2 Pet.1.12. Saint *Peter* saith, *I will not be negligent to put you in minde of these things, though ye have knowledge, and be established in the truth already.* This answereth the Objection of some men, that boast they are able to admonish themselves, and they know those things already sufficiently: for albeit they to whom *Peter* wrote, were well grounded and established in the present truth, yet he would not cease diligently to admonish them. And the Apostle *Paul*, though he were perswaded of the *Romans*, that they *were full of*
Rom.15.14. *goodnesse, filled with knowledge, and able to admonish one another*;

ther, yet was he bold by writing to put them in mind of these things, and it did not *greeue him to write the same things to the Philippians*, because he knew that for them it was a sure and *safe thing*. So that such as are best furnished and well stored with good knowledge, with grace and goodnesse, oftentimes find they have need to be whet up and put forward; and if such as are most forward and furnished, need the spurres to be clapped to their sides, much more others that are children in knowledge, backward in good things, rude and raw in the doctrine which is according to godlinesse. Phil 3.1.

8. *Let man and beast be covered with sackcloth, and cry, &c.*) Here we have the summe and effect of the Kings Proclamation, that as the danger was common to all, which hung over their heads, so the meanes must be common to turne away the judgment, they must joyntly together put on sackcloth, and call upon God. This teacheth, us, that fasting and prayer must be joyned and goe hand in hand together. The truth of this appeareth by sundry examples in the old and new Testament, as *Iudg.*20 23. 2 *Chro.*20.3.6. *Math.*17.21. *Luk.* 2. 37. 1 *Cor.*7.5. *Ioel.*2.15.17.

Doct. Prayer and fasting must go together.

The reasons are evident: for first, *Whatsoever God hath coupled together, no man must put asunder*. This is a generall rule belonging to all Gods ordinances which he hath united. Secondly, fasting considered in it selfe is an outward ceremony, and cannot touch the conscience, neither *doth the kingdome of God consist* therein, but it is *a bodily exercise that severed from the spiritual profiteth little*, 1 *Tim.* 4.8. *Rom.*14.17. Thirdly the Conjunction of these is the right and ready meanes to turne away the wrath of God from us, as *Ezr.*8. *I Proclaimed a fast, that we might humble our selves before our God, and seeke of him a right way for us and for our children, and for all our substance.* Fourthly, to make our prayers more available and effectual,

Math.19.6. Rom.14.17. 1 Tim.4.8. Ezr.8.21.23.

fectuall, and that the Lord might be intreated of us, *Ezra.*8.23.

*Vse.*1. The use hereof is first, to overthrow the Popish fastings, which consist in nothing but in outward abstinence from flesh onely: as for humiliation of our selues before our God and afflicting of our spirits, as for solemne prayer and amendment of life, they are dead and buried, as if they were the carcasse of fasting, there is deepe silence of them, as of things impertinent and utterly from the purpose. Thus albeit they retaine the name of fasting, yet they have altered the nature of it; and albeit they make it meritorious, yet was it but a notorious mocking of God, a dishonouring of him, and a deluding of his people.

2 Secondly, we receive from hence encouragement in performance of these duties yea comfort, and assurance that God wil spare us, and save us, returne to us, if we returne to him, and turne away his wrath from us, as he did from these *Ninevites*. This we see how the Ezr.8.23. Lord performed, *Ezr.*8. *We fasted and besought our God for this, and he was intreated of us.* Where we see fasting and praying ioyned together, and this benefit they found thereby, this was the successe, they obtained a blessing, the Lord was intreated of them. If we practise these as we are commanded, we have his promise of mercy. If he be not intreated, it is because we seeke him not aright, neither are sufficiently humbled before him, but provoke him more by our fasting, then we did before, and so adde sin unto us. O how great are our provocations of the Almighty, when his ordinances sanctified to withdraw his wrath, shall be meanes to draw it farther upon us! and how farre doe our evill workes kindle his indignation against us and encrease his plagues, & cause him to double his strokes upon us, when our best actions performed amisse, serve for no other end, but to turne us farther out of his favour, and to keepe his mercies from us! so that

We

we deserue justly a new plague for our fasting, if God were not gracious unto us. For what are our meetings in many places for the most part, but a mocke-fast, as if we meant to despite God to his face, or as if we met together according to every mans fansie, and not warranted by publike authority, nor urged by our owne necessity? Some are feasting, while others are fasting. Some keepe it indeed as they doe keepe the Sabbath, neither resting from their labours, not attending the worship of God, and so they make conscience of neither. Some come sweating and blowing into the house of God, from their owne workes, without any preparation of themselves, or consideration of the worke of God: where about they goe. Some are only fore-noone men; some againe onely after-noone way. Some beginne, when others have halfe ended: others end when some have halfe begunne. Others come to Church betimes, but they bring the Devill at their elbowes, that lulleth them fast asleepe: so as they learne nothing, and serue as Cyphers onely to fill up a place; for being present they were as good be absent, nay better be absent, because they should lesse dishonour God, shew lesse contempt of the word, and give lesse scandal to their brethren. Call you this a fasting to the Lord? Call you this an afflicting of our selves? or of our soules? Call you this a solemne repentance? Nay where is he almost that once mindeth amendment of life, or calleth his sinnes to remembrance, or who saith to the eternall God, the Lord of heaven and earth, the King of Kings, as that servant sayd to his Lord and Master an earthly King, *I call to mind my faultes this day?* See then the causes why we are not heard! We use the meanes, but God regardeth us not, as *Iam. 4. Yee aske and receive not, because ye aske amisse*, and we doe not performe them aright. Behold then the true cause why Gods judgments often continue and his hand is stretched

Gen. 41. 9.

Iam. 4. 3.

out still; we remaine still in our sinnes. We fast from food, but we fast not from our offences. We abstaine from the pleasures of the things of this life, but we abHeb. 11. 25. staine not from the *pleasures of sinne which* are but for a season. What should it profit to put on sackcloth upon the body, and not to put off the pride of heart? to abridge our selves of naturall sleepe, and to be spiritually asleepe in sinne? to put off our best apparell, and not to cast off the old man which is corrupt through the deceivable *Object.* lustes? It will be objected, it hath beene usuall with *Moses* and the Prophets, and the people of God, when his hand was heavy upon them by famine, or pestilence, or the sword, they fasted and prayed, and the plague ceased: why is it not so with us? we have fasted, but our plague continueth: is God changed, or is there any alteration in the Almighty? *Answ.* I answer, there is some difference betweene the old Testament and the new: between his administration under the law, and under the Gospel. For in the time of the law, he crowned the obedience thereof more and oftner with temporall blessings, as he recompensed the disobedience with temporall judgements, whiles the joyes of heaven, and the torments of hell were more darkly shadowed: whereas now in the sunneshine of the Gospel, we behold Christ Iesus with open face, the Kingdome of heaven is set open to all beleevers, and the judgment of the great day of the Lord, to which the vngodly are reserved, is made manifest; and therefore his wrath is not now so fully and plentifully revealed from heaven against all ungodlinesse and unrighteousnesse of men, neither doth he reward with earthly blessings so commonly such as serve him.

2 But to passe this over, as not so proper for this place, let us enter into our selves, let us search and try our own wayes, and we shall find the true cause in our owne hearts. For how should we thinke or perswade our selves, tha

that God ſhould ceaſe his hand preſently, when we encreaſe our ſins dayly? Is it not juſt with him, to multiply his judgments upon us, when we multiply ſin upon ſin? or ſhould we looke to have him repent of the evill, when we will not repent of our evill? We ſhould doubtleſſe ſee an other manner of ſucceſſe and bleſſing of God upon our praying and faſting, and humiliation: if we did as the people of God were wont to doe, we ſhould ſpeed as they were wont to do, the Lord would deale with us as he dealt with them: but foraſmuch as we be not like to them in the one, no marvaill if we be not like them in the other.

Laſtly, ſeeing the people of God were wont in ſolemne times of humiliation, and profeſſing of their repentance to joyne together prayer and faſting, the one giving the right hand of fellowſhip to the other: let us ſtirre up our ſelves to call upon his name: but how? Not as ordinarily we doe, but as our faſting is extraordinary, ſo ought our prayers to be alſo, in regard of continuance, in regard of zeale, in regard of confeſſion of the ſinnes of all ſorts, of the Miniſtery, of our ſelves, of our families, *of our fathers, of our Princes, of our people, and of our whole land.* For all our faſting is nothing worth without this. Faſting is no part of Gods worſhip, but onely joyned to prayer to be an helpe unto it, or as a wing to mount it up toward heaven, and make it aſcend into the preſence of God. Prayer is avaylable without faſting, becauſe it is a lifting up of the heart to him: but faſting never without prayer, becauſe it goeth not beyond the outward man. Prayer is a ſpirituall exerciſe of our faith, wherein, as in an acceptable ſacrifice, God delighteth; but faſting is a bodily exerciſe, which in it ſelfe pleaſeth not God, *who is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth.* God being of a ſpirituall nature requireth a ſpirituall ſervice and agreeable to his nature.

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Dan. 9. 3. 7. 8.

Ioh. 4. 24.

And

And cry mightily vnto God.) This is the life, and the very quinteſſence of all the great abſtinence before commanded. For what had it availed to cover themſelves with ſackcloth and aſhes, and to abſtaine from food, had they not uſed prayer to God to crave mercy and forgiveneſſe at his hands? Yea, this is the end of private or publike faſtes, that we ſhould call upon God the more fervently and effectually. They are not preſcribed (as hath beene ſhewed) as parts of Gods ſeruice, for whether we eate, we are never the worſe; or whether we abſtaine, we are not at all the better, in reſpect of any religion or holineſſe that conſiſteth in them, but onely as they are meanes to further us in his ſeruice. Now in theſe words, we muſt obſerve three things, the matter, the manner, and the object: that is, their prayer, their zeale, and the perſon to whom they prayed: their prayer is noted by their *crying*: their zeale by doing it *mightily*; the perſon to whom they prayed, *unto God*. Let us conſider theſe in order. The firſt is the matter, they prayed, *they cryed*; the end is that thereby God might turne away from his fierce wrath. This teacheth us, that prayer is a principall meanes appointed and ſanctified of God to remove his judgements. This is as it were the tongue or voyce of repentance. The prayer of this people was more worth a thouſand times, than the crying of the beaſts, and the loud noyſe of men, women, and children. They cryed, they cryed mightily, they cryed to God. This the heathen by the light of nature have confeſſed. The Marriners acknowledged this to be the only meanes to obtaine mercy at the hands of God, and to remoove his judgement, when they were like to periſh. So did *Pharaoh*, he was glad to fly to it in his miſery and calamity, *Pray for me* and for my people to the Lord, that this plague may depart. So it was with *Ieroboam*, little better than the former, 1 *King.* 13. So it was with *Simon* the ſorcerer;

Doct. Prayer is a meanes to remove Gods judgments.

Ion. 1. 6.

Exod. 8. 28.

1 King. 13. 6.

ſorcerer; they all thought it was the readieſt way to remove his judgments from falling upon them. Behold ſundry examples of this truth in traveilers, in captives, in ſicke men, in ſea-men, and ſundry other troubles, of which the Prophet ſaith, *They cryed unto the Lord in their troubles, and he delivered them out of their diſtreſſes.* Pſal. 107. 6. 13 19 28. We ſee this oftentimes in *Moſes* the ſervant of the Lord, when he praied for the Iſraelites, *Exod.* 32. *Numb.* 14. Yea ſo forcible were his prayers with God, that they after a ſort tyed up his hands, that he could not ſmite, but ſaid, *Let me alone, that I may deſtroy them.* So *Gen.* 19. he ſaid to *Lot, I can doe nothing, till thou art gone:* and *Exod.* 17. the prayer of *Moſes* prevailed more for the overthrow and deſtruction of the *Amalekites*, than the ſword of *Ioſhua* and the people. Amos. 7. 2. 3 4. 5. 6. Exod. 32. 10. Gen. 19. 22.

The reaſons are, firſt it hath a promiſe of bleſſing to ſuch as uſe it a right, *Math.* 7. *Pſal.* 50. We do not beat the aire, nor build upon the ſand, our labour in the fire, when we pray unto him, but we lay a ſure foundatiō upon the certaine rocke of his promiſe, which ſhall never faile us, who hath ſaid, Aske, *and ye ſhall receive.* Secondly, our ſinnes *cry up to heaven*, pierce the cloudes, come into Gods preſence, and call for vengance, *Gen.* 18. Our prayers cry to God for mercy, and drowne the noiſe of our ſinnes, that the cry of them cannot be heard, though they cry never ſo loud. Thirdly, we obtaine not, becauſe we aske not aright, *Iam.* 4. We aske and receive not, we ſeeke and find not, but the cauſe is not in God, the fault is in our ſelves. *Reaſ.* 1 Pſal. 50. 15. Math. 7. 7. 2 Gen. 18. 20. & 4. 10. 3 Iam. 4. 3.

Vſe. 1. This reproveth ſuch as pray not at all, nor deſire to have conference with God, as if they ſtood in no need of him, as if they enjoyed all things by their owne labour, as if they did not live and move by his bleſſing, as if it were not in his power to ſtoppe our breath, when we muſt goe hence and be no more; and as if any thing *Vſe.* 1.

could do us good without a ſanctifying of the creature
Pſal.14.4. to our uſe; whereas he can take away the *ſtaffe of bread*, whenſoever it pleaſeth him. All theſe ſhould be motives to move us to paryer. The Prophet maketh this the note
Rom.10.13. of Atheiſtes, *they call not upon the Lord.* If a man ſhould be waighed in this ballance, alas how many would be found to light, and if whoſoever *would be ſaved muſt call upon the name of the Lord*, how many are there, that ſtand not in the ſtate of ſalvation: becauſe they know not what prayer meaneth, it is a ſtranger to them, and they unto it.

2 Secondly, it is our duty to practiſe this duty, to call upon his holy name. But it may be ſaid, what needeth prayer? God hath foreappointed what to do, adn our prayer cannot altar Gods purpoſe & decree; which is unchangable. I anſwer, we do not pray to chage Gods decree, but to ſhew our obedience & faith toward God. It pleaſeth him to try them this way, whether as his children they will depend upon him or not. Again it may be ſaid, He knoweth what we need: what need we then to put him in mind, as if he had forgotten to ſhew mercy? I anſwer, we do not pray to teach God any thing that he knoweth not, neither to bring to his remẽbrance, what he hath forgotten: yet this ought to be farre from diſcouraging of us in prayer, and from
Math 6.8 9. ſtopping our mouthes, that it rather openeth them wider: for aſmuch as therefore we ought to be encouraged in prayer, becauſe our *heavenly father knoweth whereof we have*
3 *need*: and thus our Saviour reaſoneth, your father knoweth your neceſſities, after this manner therefore pray ye.

Thirdly, continue in prayer, & ſupplication without ceaſing, and never give over, to be his remembrancers: ſuch praier evermore hath mercy joyned with it. This doth our
Luk.11 8. Saviour teach, I meane this perſeverance by ſundry para-
& 18.1.5. bles of the poore widow, & of the vnjuſt judge, *Luk.* 18.
Math. 15.22. of the friend that did lend three Loves, *Luk.* 11. & by the
24 26. example of the woman of *Canaan* who followed our Saviour,

viour, and would not give him over, till she had obtained, *Math.* 15. And the rather ought we to do so, because some times God will proove our faith, patience, obedience and constancy: sometimes, to make us more earnest in prayer, for we are to dull & cold, & must be stirred up: sometimes, to teach us the value and price of the graces of his spirit; because such as are soone and easily obtained are oftentimes dispiced, or at least lesse regarded, and not so carefully preserued: sometimes, to make us more watchfull and heedfull, that we might not easily loose them, when we have them. The Prophts themselues complaine oftentimes, that God heareth them not, that they have called day and night, and are weary of their crying. Wherefore? not that he will not heare; much lesse that he cannot heare; but that his mercy might the more appeare: for the greater our necessity is, the more is his power and mercy seene: sometimes he delayeth us, to teach us to renounce all confidence in the flesh, as *Iudg.* 7. the Lord said to *Gideon, The people that are with thee, are to many for me to give the Midianites into their hands; least Israel make their vaunt against me and say, mine hand hath saved me:* so would it be with us, if we had alwayes helpes at hand, and 2 *Cor.* 1. 9. 10. that *we should not trust in our selues, but in God which raiseth the* dead. Lastly sometimes we are differred, that our danger being the greater wherein we are, his glory might be the greater in our deliverance. As the skill of the Phyfition is most seene in most desperate diseases, and of the Surgeon in the deepest woundes: for what great knowledge in his art doth he shew in curing the scratch of a pin, or a little razing of the skin? so the power of God is most of all seene, in delivering of us from troubles & dangers, wherein we have lien and languished, a long time, and from thence also ariseth his glory.

Iudg. 7. 2

2 Cor. 1. 9. 10

Lastly, it is our duty to give thankes to God, when he hath heard us, as *Psal.* 50. *I will deliver thee, and thou shalt*

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4 *glorifie me.* Our owne wants and neceſſities conſtraine us oftentimes to remember the former precept, *Call upon me*: but our deliverances cannot make us remember the latter clauſe, *thou ſhalt glorifie me.* We are ready with *the Lepers* to opon our mouthes for mercy, but our mouthes
Luk.17.12. are ſoone ſhut when we ſhould give him the glory, and we quickly forget his goodneſſe with the ſame Lepers. There is no triall of our ſelues by prayer in our wants, for it is often forced, not free: wreſted, not voluntary: but rather by our thankeſgiving: whether we make conſcience of our duties to God, or not. Forced prayer is no prayer. As he loueth a cheerefull giver, ſo he loveth a cheerfull prayer. O how often was the Prophet *David* in praiſing God! how doth he provoke his owne heart not *to forget his benefits*! and others, *O that men would praiſe the*
Pſal.116.12. *Lord for his goodneſſe, and for his wonderfull workes to the*
103.& 107.8. *children of men*!

Cry mightily.) Hitherto of the firſt point, the matter or ſubſtance of the Kings cõmandement they muſt all zeale. The pray, from the higheſt to the loweſt the ſecond point ſolloweth, the maner of their pray, *mightily*, this noteth their danger was certaine, & in a manner preſent, therfore their prayer muſt not be cold. Hence we muſt obſerue, that it is not enough to pray, but prayer muſt be earneſt & fervent. Hereunto commeth the double and trebled commandement of Chriſt, to aske, to ſeeke, to knocke, which repetition importeth and impoſeth upon us this fervency. True it is, that prayer joyned with faſting ought to be earneſt too fold; but though it go alone without faſting, yet it muſt not go alone without fervency of ſpirit. The Apoſtle Iames ſpeaking of ordinary prayer teacheth, that
Iam.5.16.17. *the prayer of a righteous man prevail: th much, if it be fervent*, not otherwiſe. This he proveth by the example of *Elias*, he prayed earneſtly that it might not raine, and *it rained not on the earth by the ſpace of three yeares and ſixe moneths*, &c.

Doct. Prayer muſt be fervent.

&c. And least any should pretend, that he was a great Prophet and in high favour with God, no marveil therfore if his prayer prevailed, who raised the dead to life, and brought fire from heaven, as also he obtained that *the heaven should be as brasse and the earth as iron*; but all cannot be like to him, every Christian cannot be an other *Elias*; besides his prayer was extraordinary. The Apostle answereth, that notwithstanding his great graces, yet he *was a man subiect to the same passions & infirmities that others are*, and yet God heard him. And true it is, his prayer was extraordinary in regard of the manner; we cānot pray that the heaven should not give rain, nor the clouds send down their shewres because we have not that spirit which he had; but we must have the spirit of Sanctification to pray fervētly, as he did, or else we shal never be heard as he was

The reasons, first God looketh not onely what we do when we come before him, but how we do it, he regardeth the manner as well as the matter, not only that we do good things, but that we do them well. For as we must take heede not only *what we heare*, *Mar.* 4. 24. but likewise *how we heare*, *Luk.* 8. 18. so we must looke to our selues, that we pray, & what we pray; but withall how we pray, seeing we must faile neither in the one, nor in the other. Secondly the Lord only loveth zealous servants, that serue him faithfully and fervently, as he is sayd to love a cheerfull giver, 2 *Cor.* 8. Thirdly cold suiters among men teach them to deny such suites. If a man come to our doores and beg coldly, as if he cared not whether he speed or not, who will take any pitie or have compassion on such persons? and shall we thinke that God will regard those that regard not in what cold and carelesse manner they present themselves before him? Lastly, he is cursed that doth any worke of the Lord negligently: yea such as *are like vnto one that shall be spewed out of his mouth*, Rev. 3. 16. Rev. 3. Such are they that care not which way go for ward,

Reason. 1. Mark. 4. 24. Luk. 8. 18.

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whether they obtaine or not obtaine. Theſe are dead prayers, without life, as of dead men without breath.

Vſe. 1. This reproveth ſuch, as come negligently to the throne of grace; never conſidring how they pray; neither before whom they pray; neither have any feeling at all of their owne wants and neceſſities: and therefore no marveil if they receive nothing; but go away empty: as *Ier.* 48. *Curſed be he that doth the worke of the Lord deceitfully:* ſuch do moſt of all deceive themſelues. Theſe are they that draw nigh to God with their mouthes, and honour him with their lippes, but their hearts are farre removed from him: in vaine doe ſuch worſhip him, *Math.* 15.

* Ier. 47. 10.

Cauſes of cold prayers.

If any deſire to know what are the cauſes of ſuch could and liveleſſe prayers, they are theſe eſpecially: firſt ignorance of the nature of God, of his piercing eye, and of his powerfull hand, and of his glorious preſence, filling all places, and ſearching all hearts, and beholding all perſons, how they ſtand before him. Secondly want of faith, the root of all evill: for our prayers do not profit, *becauſe they are not mixed with faith* in them, that make them, as the Apoſtle ſpeaketh of hearing the Goſpel, *Heb.* 4. For faith is the life of every part of Gods worſhip.

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Heb. 4. 2.

Thirdly, confidence in the fleſh, and not truſting in the living God, and looking for all good things from him. Such are they that truſt in their wealth, and boaſt themſelues in the multitude of their riches, which as ranke thornes do ſo choke them, and as heavy burdens do ſo preſſe, and oppreſſe them, that they cannot lift up their hearts to God, from whence our helpe cometh. A coveteous man, which is *a worſhipper of Images*, can never make a fervent prayer, he is ſo taken in the ſnare of his owne ſubſtance, whereby he is drowned in perdition and deſtruction: Fourthly, the corrupt iudgment of the ſinful world that hate zeale to the death, and cannot abide ſuch as are zealous: but as *the friendſhip of this world is enmity*

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Eph. 5. 5.

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with God; so whosoever will be *a friend of the world maketh himselfe the enemy of God, Iam.4.* So the beholding of the prosperity of the wicked men; that either pray not at all, or else if they pray, are neither hote, nor cold, but are newters or indifferent men, who if they prospe here, regard not what become of them hereafter: that say, *let us eate and drinke, for to morrow we shall dy. 1.Cor.15.* But our hope is not in this life onely, but we must looke to the recompense of reward, and cast a sure and steadfast ancre in heaven. Iam.4.4. 5 1 Cor.15.32. Lastly, to lye in some knowne sinne. 6 This either stoppeth our mouthes; that we cannot speak; or powreth water upon our prayers, that our praiers have no heat in them; but are frozen with the cold of our corruptions. Our daily prayer therefore must be to God the searcher of all hearts *to clense us from our secret sinnes.* Psal.19.12.

Secondly, learne from hence: what it is that seasoneth every worke of God: preaching, hearing, receiving the Sacraments, prayer and the rest; without zeale they are nothing worth. Prayers are not commended for their length, nor for often repetitions of one and the same thing: *for the heathen thinke to be heard for their much babling:* neither are they accepted; because they are cunningly and curiously compiled; as if we were Orators; not Christians; pleaded at the barre for our fee; not shewed the fruit of our faith: sought to please the eares of ignorant men; not to pierce the eares of the eternall God. The Apostle would not preach to men *in the entising words of mens wisedome*, but in demonstration of the spirit and power: and shall we dare to speake unto God in a florishing and foolish stile, to tickle the eare, as if we ment to shew our skill in Rhetoricke, rather then commend our suites to God? That which giveth a grace to our prayers, is the spirit of zeale; without this they are as sounding brasse, they can profit us nothing, neither 2 Math.6.7. 1 Cor 2.4.

ther aſcend to the preſence of God.

3 Laſtly, in every duty labour to be zealous. For as it is in prayer, ſo it is in the worſhip of God, zeale is the ſalt that ſeaſoneth the ſame, and without it every worke hath loſt his Savour. It is ſtrange to conſider, how in worldly duties, the more earneſt a man is, the better he is accounted and accepted. He that is earneſt in his maſters buſineſſe, is judged a good ſeruant: he that is earneſt in his Prince affaires, is rewarded as a good ſubject: he that is earneſt in his fathers cauſe, is eſteemed as a good child: onely in the matters of God, wherein we ſhould be moſt forward, who ſhould be maſter, and Father, and King and all unto us, I wot not how his ſervants, children, and ſubjects are reviled and reproched for their zeale. Nevertheleſſe we muſt not be offended nor diſcouraged for the taunts and evill reports of the world, but be ready to walke through good report and evill report, that we may pleaſe him who hath ſet us in his ſeruice. Onely we muſt learne how to direct our zeale aright: for there are extremes on both ſides. As it may be too cold, ſo it may be too hote and fiery, the meane is beſt, that we may be aright *zealous of good workes*. There is an ignorant zeale, *Ioh.*16.2. *Gal.*1.14. there is an idolatrous zeale; ſuch was theirs that cut and mangled themſelues till the blood guſhed out, 1 *King.*18. 28. and that would burne their children in fire, and offer them in honour of their deviliſh goddes, *Ier.*7.31. here is an hypocriticall zeale, ſuch as was in the Phariſees, that *did compaſſe ſea and land to make one a proſelite*, that is, one of their owne ſect, *Math.*23.13. There is a zeale more damnable and vile than all the reſt, of ſuch, who contrary to their own conſcience and knowledge, do violently reſiſt, and maliciouſly oppoſe themſelves againſt the Goſpel and the profeſſors thereof; this was in the curſed and proud Phariſees that oppoſed themſelues againſt our

Tit.2.14.
Phil.3.6.
Act.26.11.

Saviour,

Saviour,& committed the ſin againſt the holy Ghoſt,*which ſhal be forgiven neither in this life nor in the life to come*, *Math*, 12.32. That our zeale therfore may be good, firſt the matter muſt be good, *Gal.*4.18. our zeale is good, if *the thing be good*; otherwiſe if the matter be evill, the more earneſt it is, more ſinful it is: his indeed rather choler then zeale. Secõdly, true zeale beginneth with our ſelues and in our ſelues,& frõ thence proceedeth to others. They are the moſt skilful Phyſians and beſt able to heale others, who have wrought a cure upon themſelues, *Luk.*6.42. againſt this rule do all hypocrites offend. Thirdly, we muſt make greateſt account of the greateſt matters, *Math.*23.23. Such do erre herein that are hote & haſty in matters of ceremony, but altogether cold in matter of ſubſtance: theſe neglect the body,& catch after the ſhadow; they ſtraine at a gnat and ſwallow a Camell, *Math.*23,24. Fourthly, it behoveth us to looke firſt of all to the heart and to clenſe the inſide, *Ier*,4.14. *Iam.*4.8. that ſo the outſide may be cleane alſo, *Math.*23.26. or elſe it is no zeale but hypocrity. Fiftly, We muſt be more ſtrict and preciſe to our ſelues then to others, and give more liberty to them then we will take to our ſelues. Let not us be as the Phariſes, who bound heauy burdens and greeuous to be borne and laid them upon other mens ſhoulders, but themſelues will not move them with one of their fingers, *Math.*23.4. Let us rather follow the example of *Abraham*, *Gen.*14.23.24. and of the Apoſtle *Paul*, 1 *Cor.*4.12. 1 *Theſſ*2.9. with 1 *Cor.*9.6.14. 1 *Tim.*5.18 Sixtly true zeale condemneth, and reproveth ſinne without reſpect of perſons, in their acquaintance; as well as in ſtrangers, in their friends; as well as in foes, in the higher as well as in the lower ſort; *Math.* 16.23. *Gal.*3.1. *Iob.*29.8.9. But many offend and are partiall againſt this rule, and are afraid of the face of the mighty. Seventhly, we are to be moſt fervent in Gods cauſes. This was the commendation of *Moſes*, though

Math.12.32.

Rules to be obſerved to make our zeale good.

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Math 23.4.

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he were as meeke as a lambe in his own cauſe, *the meekeſt upon the face of the earth, Numb.* 12.3. but in caſe of Idolatry and worſhipping the golden calfe, *his wrath waxed hote:* he caſt *the Tables* out of his hands, *he brake them* in pieces, *he burnt the Calfe in the fire, he ground it to powder, and being ſtrewed upon the water, he made the Iſraelites* drinke of it, *Exod.* 32.19.20. This is otherwiſe in the greateſt number, who practiſe the quite contrary. They are as hote as fire in their owne private matters, but as cold as ice in things pertaining to the honour and glory of God. Let a ſeruant offend his Maſter in the leaſt trifle, and neglect his buſineſſe any way, how is he moved and his rage kindled? but, if he tranſgreſſe the Commandement of God and neglect his worſhip, he is never touched or troubled at it, he never reproveth him for it: *what is this; but to make the commandement of God of none effect by their tradition?* Laſtly, albeit zeale be requiſit and neceſſary for all Chriſtians, yet it muſt be alayed and tempered with mercy and compaſſion, conſidering our ſelues, leaſt we alſo be tempted, *Gal.* 6.1.2. being humbled in our ſelues for thoſe ſinnes which we eſpy and cenſure in others. It is noted of Chriſt our Saviour, when the Phariſees murmured becauſe he would heale on the Sabbath day, that he *looked angerly* about him, and yet *he ſorrowed* for the hardneſſe of their hearts. Here anger and ſorrow meet together, and ſo they ought to doe in us.

Mat. 15.5. 8

Mark. 3.5.

Cry unto God.) Hitherto of the ſecond point, the manner of their prayer; they cried mightily: now we come to the third point: the object of prayer, to God, that is, the true God. The Mariners mentioned in the firſt Chapter *cryed every man to his God,* but none of them to the true God, and therefore they laboured, but all in vaine. This teacheth us, that prayer muſt be directed unto the true God only, *Gen.* 4.26. *Pſal.* 50.15. & 107.6. *Math.* 6.9. *Dan.* 9.4. 2 *Chro.* 20.6. *Act.* 8.22.

Ion. 1.5.

Doct. Prayer muſt be made to God onely.

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The reasons are apparently drawne from the nature of God. For first he onely is able to heare and to helpe. He is infinite in power, and nothing is to hard for him, nothing unpossible to him. Secondly, In regard of his knowledge, he searcheth the heart, who made the heart, and understandeth our thoughts and imaginations a farre off. Thirdly, He only is present in all places, that none *can hide himself in secret places that he shall not see him*; *he filleth heaven and earth*, the heaven being his throne, and the earth his foot stoole, *Esay.* 66. 1. Fourthly, Faith and prayer go together, and therefore it is called, *the prayer of faith*, *Iam.* 5. 15. We beleeve only in God, therefore we must pray onely to him. The Apostle therefore having shewed, that whosoever calleth upon the name of the Lord shall be saved, he addeth, *but how shall they call upon him, in whom they have not beleeved?* *Reason.* 1. 2 3 Ier. 23. 24. Esay. 66. 1. 4 Rom. 10. 13. 14.

First of all; this reproveth the sacriledge of the Church of Rome, that robbe God of the honour due to his name, and give that to the Saints departed, and to Angels which is proper unto him. To him all the faithfull, Patriarkes, Prophets, and righteous men have prayed & been heard: and we have ten thousand places by which we are warranted and willed to doe the like. Our Saviour cammandeth us to go to our Father which is in heaven, *Math.* 6. The contrary practise hath neither Precept, nor example nor promise, nor threatning against any that refuse it, nor punishment upon any that hath neglected the performance thereof. Thus the Prophet speaketh, Thou, O Lord, art our Father, though *Abraham* be ignorant of us. *David* freely confesseth, that he had *none in heaven but God and none upon earth that he desired beside him*. The Church of Rome hath gotten more knowledge then ever this Prophet had, and they are not ashamed to professe that they have mo in heaven then God, & other mediators in whom they put their trust besides him. Such lye nnder an *Use.* 1. Esay. 63. 16. Psal. 63. 25.

Ier.17.5.&.17. heavy curse: for cursed *be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord.* What do these but forsake God *the fountaine of living waters, and hew out to themselues broken cisternes that can hold no water.* Into both these mischiefes the Romish Synagogue falleth by praying to Saints and Angels. If the blessed virgin, the Apostles and Saints in heaven did know, what these Idolaters and Saint-worshippers doe to them on earth, doubtlesse they would abhorre this detestable derogation from the glory of God, as much as Act.14.14. *Paul and Barnabas* did the peoples offering to *doe sacrifice to them*, nay much more as their knowledge (being glorified) was greater, and their zeale of Gods glory more fervent then before, in the dayes of their flesh.

2 Secondly, it reproveth such as neglect wholly or for the most part this duty, as not belonging unto them, or as not necessary, or as if God had never required it, or spoken word of it, or as if his faithfull servants had never practised it: Whereas the Lord presseth no duty more earnestly; the Scripture expresseth no duty more commonly, and the Godly have performed no duty more constantly. But from whence commeth this retchlessenesse in so plaine a matter, and the disregarding of so holy an exercise, so often commanded, and so profitable to our selves? Surely it proceedeth either from ignorance, to make the best of it, which yet excuseth not; or disability, or prophaneneſse, or from contempt, or from deriding, of all good things in such as delight in them, or from posting it over to the Minister, or from lying in some knowne sinne, or from an evill custome and continuance without reading or praying in their houses. To conclude this point, we must obserue two rule. First it is not enough to bid others pray for us, as did *Pharaoh, Ieroboam, Simon Magus*, and some others, but we must pray our selues. We must learne this knowledge. As Parents will

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not have their children require others to requeſt them to grant ſuch things as they want, but will accuſtome them to come boldly themſelues: ſo it is with our heavenly Father. He will not have us to depend upon others to ſpeake unto him for us, but he will have us come to his throne our ſelues, with ſuch reverence and boldneſſe as behoveth children to come to their fathers. Secondly we ought not to pray in company *onely*, for that many times is hypocriſie. The greateſt ſort reſt in comming to the Church, in hearing the Word, in receiving the Sacraments, in being preſent at the prayers of the Church, and in doing as others do; but over and above this we muſt pray in ſecret between God and our ſelues, that he which ſeeth in ſecret may reward us openly. He that never prayed but in company, never prayed in ſincerity. If we have the ſpirit of ſupplicatiō, we muſt ſequeſter our ſelues from others, for private meditation: as our Saviour both inſtructed others; and practiſed himſelfe. Touching others, he willeth us *to enter into our Cloſet, and ſhut the dore, Math. 6.* and to pray to our father in ſecret. And touching himſelfe. *He went out into a Mountaine to pray; and continued all night in prayer*: and was oftentimes a'one by himſelfe, as we ſhewed before. Math 6.6. Luk.6.12.

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Laſtly, come often to Gods throne, as children do to their father, accounting it a neceſſary duty, not arbitrary or left at our liberty, as *Iam.5. Is any among you afflicted? let him pray.* Neither let any man pretend the difficulty. The more hard it is, the more excellent, and the greater labour ſhould we employ to be able to do it. If an earthly Prince ſhould make Proclamation among the loweſt & meaneſt ſort of his ſubjectes, that whoſoever would come to begge ſuch a mannor at his hands, and put up his petition for it, ſhewing his caſe and laying open his poverty: there is none ſo ſimple or ſo ſhallow but he would find wordes and matter enough to plead for himſelfe. Why then are we not ſo wiſe for the ſoule, as we Iam.5.13.

are for the body? for the life to come, as for this present life? for heaven, as we are for the earth? for eternall things, as we are temporall? Let us therfore draw neere to God, and he will draw neere vnto us: he is more ready to heare then we are to speake; to grant then we are to aske; to open then we are to knock: True it is, he is often found before we seeke after him, and when we aske one blessing he is ready to grant many; yea more then we desire: and we make an end of asking before he doth of granting, *Gen.* 18. yet if we enioy the things of this life when we refuse to pray for them, and resolue not once to open our mouthes unto him, all such *blessings are turned into curses*, as he threatneth, *Mal.* 2.2.

Yea, let them turne every one from their evill wayes.) It was not enough for these *Ninevites* to pray, to pray fervently, to pray unto God, but they must turne every one from his evill way. This is necessary to be annexed as a companion to the former. For as fasting is nothing worth without prayer, so prayer is nothing worth without repentance. This teacheth, that no prayer is acceptable to God, but the prayer of the penitent, & of such as walke before him in holinesse and righteousnesse. The Prophet teacheth, that *he will fulfill the desires of them that feare him, he will heare their prayers also, and saue them*: as if he should say, theirs and no others. The Apostle willeth, that men *pray every where, lifting up holy hands, without wrath and doubting*. Thus also another teacheth, that *the prayers of a righteous man availeth much*. If then it be not the prayer of a righteous man, it is not the prayer of faith, and without faith it is unpossible to please God, *Heb* 11.6.

Doct. No prayer accepted but of the righteous. Psal. 145.19. 1 Tim. 2.8. Iam. 5.16.

Reas. 1 Ioh. 9.31.

The reasons are many that shew the causes wherefore God regardeth not a wicked mans prayer. For first *God heareth not sinners, Ioh.* 9 but if any be a worshipper of God and doth his will, him he heareth. Secondly, sinne separe-

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teth from God, and divideth between him and us, and defileth all our prayers. This the Prophet teacheth, *Your iniquities have separated you and your God, and your sinnes have hid his face from you, that he will not heare.* As then the children of the Prophets, having gathered wild gourds, cryed out, *there is death in the pot*: so when we mingled our prayer with the sowre herbes of iniquity; we may cry out, death is in our prayer. Esay.59.2. 2 King.4.40

Thirdly, our persons must please God, before our Prayers can be accepted. God had no respect *to the person of Caine*, because he was of that evill one and came in hypocrisie into his presence, and therefore *he accepted not his offering*; but unto *Abel* and to his offering he had respect: so the Apostle teacheth, that *to the pure all things are pure, but unto them that are defiled and unbeeving, is nothing pure, but even their mind and conscience is defiled.* 3 Gen 4.5. Mal 1.8. & 2.3. Tit.1.15.

To apply these things to our selues: First it teacheth that the prayer of the wicked is abominable before him: the ungodly are not accepted in his sight. If we incline *our hearts to wickednesse, the Lord will not heare us, Psal.66.* nay the more we pray, the more we sinne, if we be impenitent. Therefore the prayers of such are abominable as *Solomon* teacheth in many places. He assureth us, that *the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight*: and after, *the Lord is farre from the wicked, but he heareth the prayer of the righteous*: and chap.28. *he that turneth away his eare from hearing the Law, even his prayer shall be abomination.* Albeit such may and do often cry in his eares *with a loud voyce, yet he will not heare them, Ezek.* The wicked therefore are out of hope of obtaining for their comfort the things that they pray for: nay they farther provoke God to the confusion of their faces by their mock-prayers: This answereth an objection which the wicked may make: God hath commanded us to pray, and hath promised to heare *Use* 1. Psal 66.18. Pro 15.29. & 28.9. Ezek.8.18.

us,

Ob. us: we obey and yet we are not heard. I answer, God
Answ. never commauded thee to pray, he never made promise,
God never commanded a wicked man to pray. nor halfe a promise, nor peece of a promise to a wicked mans prayer, so long as he continueth so. Search the whole booke of God, and tell me where the Commandement or promise is to be found? I can produce a thousand curses against the soule of the ungodly, and where he expressly threatneth *he will not heare them*, and that *his prayer is abominable:* but I cannot find either Commandement for the ungodly to pray, or comfort for them that they shall be heard and helped in their prayer. He that bringeth his gift to the Altar *and there remembreth his brother hath ought against him*, must leave his gift before
Matth. 5. 23. 24. it and goe his way *to be first reconciled to his brother:* and ought not they when they come to pray before the Lord, the searcher of all hearts, and remember the Lord hath a controversie against them, leave his worship for a time and go first to be reconciled to him, and that much more, before they presume to call upon him with their wicked hearts? How many are there, that thinke it enough to come to the house of prayer, as if there were some vertue or inherent holinesse in the place! but be not deceived, when we tread in the Lords Courts, if we leave not our sinnes behind us, we were better leave our selues behind also: forasmuch as he that maketh prayer without repentance, is as if he mingled wholesome meat with ranke poyson.

2 Secondly, it behoveth us to love the righteous and esteeme well of them, because such God heareth, and they are much beloved of God. For though they be little in their owne eyes, yet are they highly regarded of him, and much in his favour. And though they be never so poore in the sight of the world, they are in truth and in Gods account greater then any worldling! nay one of them, the least, the lowest, the simplest is in more estimation

tion with him, then all the world of the ungodly: Theſe are ſuch as the Apoſtle ſpeaketh off, *Heb.* 11. *The world was not worthy of them.* They are the favorites of the King of heaven, the King of Kings, and have free acceſſe to him at all times, which no man can have to earthly Princes. How great an honour is it in Princes Courts to have an eaſie entrance to come into their preſence, and to be in their favour, that they hold out their golden Septer unto them! but how much greater dignity is it to have recourſe to the Almighty, and whenſoever we will to put up our petitions before him with aſſurance to be heard? As therefore we have benefit by the prayers of the faithfull whom God accepteth; ſo we are bound to love them by whom we have ſuch benefit. Heb. 11:38.

Laſtly, from hence comfort and encouragement ariſeth to the Godly to pray often, and as the Lords remembrancers to give him no reſt, ſeeing they have promiſe of good ſucceſſe. He will not be wanting unto us, if we be not wanting to our ſelues. Let us joyne repentance unto our prayer, and he will joyne helping to his hearing: but if we ſeparate our repentance from our requeſtes, he may well heare us, but we may not looke for deliverance or acceptance at his hands. If then we turne unto him, we may be well aſſured he will turne unto us. Great is the force of true prayer, but it muſt be ſeaſoned and ſharpned with repentance; if both theſe go together, like a bird that flyeth with both winges, they aſcend up to heaven, and his bleſſings deſcend to the earth and fall upon our heads, as a ſhower of raine that falleth upon the ground, and maketh it fruitfull. Prayer without repentance is like a Dove that flyeth with one wing, or like a cripple that halteth with one foote: happy are they that joyne them together as it were to draw in one yoke. Hence it is that the Apoſtle knitteth them in one, *Act.* 8. *Repent of wickedneſſe,* 3

neſſe, and pray unto God. What had his repentance availed him without prayer, or his prayer without repentance? as therefore both are commanded, ſo both of them muſt be practiſed of us.

Doct. Repentance belongeth to the naturall man, who muſt turne to God.

Let them turne every one.) Marke in the next place the generality of the Commandement. Repentance is ſhewed to belong to all of them. Theſe men were meere carnall and naturall men, ſuch as were not regenerate by the Spirit of God. This teacheth us, to whom repentance belongeth, that the naturall man, not yet called, muſt repent and turne unto God. True it is, the regenerate muſt repent alſo, becauſe he hath many corruptions remaining in him, and he ſinneth daily: the image of God, in which man was created, was loſt in a little ſpace; yet to repaire it againe perfectly, requireth the whole time of mans life: as houſes may be overturned in an inſtant, (as the houſe that fell upon *Iobs* children, *Iob.* 1.19.) which are long in building againe. The regenerate man therefore muſt ſtill exerciſe repentance; howbeit properly this is renewed repentance, rather then the firſt act of repentance: and a proceeding in it unto perfection, then the firſt beginning of our converſion. The point then to be conſidered in this example is that the naturall man hath need of repentance. This *Iohn* the *Baptiſt* preached, *Repent for the kingdome of God is at hand.* Thus *Peter* exhorted the Iewes, that *with wicked hands had taken and crucified the Lord of life, to repent and to be baptized in his name.* So the man of God is charged to inſtruct with meekeneſſe the contrary minded, *if God peradventure will give them repentance.*

Math.3.2.

Act.2.23.38.

2 Tim.2.25.

Reaſ. 1 Ioh.3.5.

The reaſons hereof are plaine. Firſt the naturall man cannot enter into Gods kingdome, *except he be borne again.* It is as unpoſſible for a man unregenerate to poſſeſſe the joyes of heaven, as it is for a Camell to goe through the eye of a needle: The penitent perſon hath the gate of the

kindgome

kingdome ſet wide open to him, but no other. For ſuch as have not the ſpirit of God are none of his. Secondly ſuch are nothing elſe but a lumpe of ſinne; no one part good in them, their conſciences are impure, *Tit.* 1. Repentance is the life of a ſinner: without this we are as *a dead man* that can ſtirre neither hand nor foot *Eph.* 2, 1. By nature we beare the image of Satan, and are more like to him then any child is to his father, or can be. Let us come to the uſes.

This teacheth us that this preſent life is the time of our repentance. Let us make peace with God and be reconciled unto him, while we are yet in the way. It had been to late for theſe *Ninevites* to think of repentance, when deſolation had come upon them as a whirle-wind, as it fell out with the old world, and the men of Sodome. We are here travailers, when once our journey is at an end by death, there is no place of turning from our evill wayes. While it is day we may worke *Ioh.* 9. There is no working in the night, when death taketh us away. The day of judgement is called the day of the Lord, becauſe then he taketh an account, and payeth men their wages, *Rom.* 2. 6. and *giveth them their reward according to their workes*: for we muſt all appeare before the judgement ſeat of Chriſt, *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*, 2 *Cor.* 5. 10. Hence it is that the Apoſtle exhorteth us to heare his voyce to day, not at our owne leyſure or pleaſure. *To day* is Gods voyce: to morrow is the Devils language: to day, is Gods perſwaſion: to morrow, is the Devils perſwaſion. We know that *Manna* was gathered upon the ſixe dayes, but none the Sabbath, the day of reſt from our labours: ſo upon the ſixe dayes, of our life the heavenly *Manna* of faith in Chriſt and of repentance from dead workes may be gathered, but when the day commeth that we muſt reſt

Vſe 1.

Rom 2.6.
2 Cor. 5. 10.

from our labours, faith and repentance are ceaſed. True it is, ſome went out to ſeeke *Manna* upon the Sabboth, but they found none: ſo the fooliſh virgins ſought oyle for their lampes, but they found none, *Math.*25. The life to come is the time of recompence, not of repentance: of wages, not of working: of judgment not of judging of our ſelues. Secondly, they are reprooved, that thinke either of themſelues, or of others that they need no repentance at all because they liue unblamably, civilly, and uprightly. For what will it availe? all their civill cariage, that they love the Church, formally frequent the word and Sacraments, live in peace with their neighbours, defraud no man, oppreſſe no man, pay every man his due; all this outward honeſty is farre from inward piety; and being without faith and repentance, it is no better before God then a beautifull ſinne; and albeit it *be highly* eſteemed among men, *it is abominable in the ſight of God.* And therefore to ſuch our Saviour ſaith, *Except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heaven*, *Math.*5. But it may be objected upon the words of the Evangeliſt. *There ſhall be more joy in heaven over one ſinner that converteth, then over ninety and nine juſt perſons that need no amendment of life*: where our Saviour ſpeaketh as though ſome were ſo righteous, that it was needleſſe and ſuperfluous for them to repent. I anſwer, the Scripture vſeth to ſpeake two wayes; ſometimes ſimply, ſometimes comparatively or reſpectively. As the faithfull ſometimes are ſaid to be a great company; and ſometimes a little flocke; many conſidered in themſelves, few compared with the reſt: So there are none in themſelves ſo juſt that they need not repent, for there is none righteous, no not one: but if we reſpect men already called, and underſtand the words ſpoken comparatively in reſpect of ſinners uncalled that never repented, it is certaine they need not ſo much repentance.

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Luk.16.15. Math.5.20.

Ob.

Luk.15.7.

Anſw.

pentance as other: as an houſe well repaired, will not need, ſo much repairing, as that which hath beene let runne to decay and was never repaired. For our Saviour having expreſſed the joy conceived by finding of the loſt groate and the ſtray ſheepe, he enlargeth it by an unequall compariſon, wherein it is compared with the joy which is conceived for them that are now righteous and already converted, as it were the greater with the loſſe. True it is ſome underſtand the words as ſpoken of the Angels, who need no returning to God, becauſe they never turned from him: others, of the Scribes and Phariſees Hypocrites, who thought themſelues *righteous men and deſpiſed others*, of whom our Saviour ſaith, *The whole need not a Phyſitian, but they that are ſicke*: and againe, *I am not come to call the righteous, but ſinners to repentance.* Howbeit the firſt interpretation ſeemeth to me to be moſt proper and naturall, according beſt with the words of our Saviour in other places. Luk. 18. 9. Math. 9. 12. 13.

Laſtly, it is the duty of naturall men to uſe the meanes appointed of God to bring them to repentance. Happy are all ſuch as have repented, they are entred into the way of Salvation, and have one foot in heaven. On the other ſide, they lye in the ſtate of damnation, that have not wrought in them a true converſion. It behoveth them therefore to learne and conſider, how God hath ordained to bring us to repentance. The Apoſtle teacheth that we are *borne againe, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.* It is a common thing for every one to boaſt of repentance, but how came they to attaine unto it? for they regard not the word, the law they account too bitter a Pill to ſwallow and the Goſpel or grace of God they turne into wantonneſſe. It is the voyce of our Saviour, *Except ye repent, ye ſhall all likewiſe periſh*: but if the repentance of every one ware meaſured by their conſcience to the word, I feare 3. 1 Pet. 1. 23. Luk. 13. 3. 5.

we ſhould not have much repentance found among us.

Dan.4.25.27 When the Prophet had threatned *Nebuchad-nezzar*, that he ſhould be driven from men, and have his dwelling with the beaſtes of the field, he counſelled him *to breake off his ſinnes by righteouſneſſe, and his iniquities by ſhewing mercy to the poore*, as the meanes and ready way *to lengthen his tranquillity*: ſo may I ſay to all naturall men, that have their dwelling, ſhall I ſay, with the beaſts? nay with the Devill and his Angels, who rule in them: let my counſel be acceptable to you, hearken to the word, be ſwift to heare it, let it dwell plentifully in you, and be doers and practiſers of it, that ye may feele the power of it being conuerted by it, and ſo glorifie God in the day of your viſitation.

Turne every one from his evill wayes.) Here is the ſubſtance of the Kings Proclamation, wherein one thing is expreſſed, and under it an other is comprehended. For it is not onely required of us to turne from evill, but to returne to the Lord and to do good. This teacheth the nature of true repentance, that it ſtandeth in turning from our evill wayes to God. For the better underſtanding of this point, we muſt obſerue, why it is called a turning, and what manner of turning repentance is. The Metaphor of turning is drawne from a traveiler in the way, who miſſing the path and going aſtray, hath no remedy but he muſt come backe againe, and returne into the right way, if ever he intend to attaine the end of his journey. This unproper ſpeech is very proper to expreſſe the nature of repentance: becauſe we are all traveylers toward heaven, we are all gone farre out of the way, like ſheepe going a ſtray from the fold, therefore we muſt turne backe againe, and as we were going to hell, ſo we muſt turne our feet toward heaven: and as we have turned our backes to God, ſo we muſt ſet our faces toward him. This is repentance. And touching the manner of turning, we muſt obſerue there

Doct. Repentance ſtands in turning from our evill wayes to God.

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are foure ſortes, of ſubſtance, of quantity, of place, of quality. Change of ſubſtance, is when one ſubſtance is changed into an other, as *Lots* wife was turned *into a Piller of ſalt, Gen.* 19. The rod into a Serpent and the Serpent into a rodde, *Exod.* 4.3.4. And *water into wine at the feaſt in Canna of Galilee, Ioh.* 2. But repentance is not ſuch a change, becauſe before and after repentance our ſubſtance is the ſame; we have the ſame bodies, and the ſame ſoules. Change of quantity is either by encreaſing or diminiſhing, as when Chriſt fed five thouſand men with five loaves and two fiſhes, and foure thouſand with ſeven loaves and a few little fiſhes: but repentance is not ſuch a change by encreaſing from few ſinnes to moe, or from leſſer to greater; neither contrary wiſe a diminiſhing from moe to few, or from greater to leſſer, but rather this is a turning from one ſinne to another: whereas true repentance is a turning from all ſinne to God in our whole life. Change of place or local mutation, when we paſſe out of one place into another, as *Peter out of priſon into* a place of liberty *Act.* 12. But repentance is not ſuch a change, becauſe a ſinner may change his ſoile, and not his ſoule: he may go from place to place, yea from Countrey to Countrey and change ayre, yet not let go one of his ſinnes: as a ſicke man doth, he may change his chaire, and his Chamber, and be carried from bed to bed, but this cannot free him from his ſickneſſe and reſtore him to his former health: ſo it is with ſinne. Change in quality, is, when things change from one condition to another, as when the leper was clenſed, or the dead raiſed. Such a change is repentance, when new qualities or properties or put into the ſoul and body, when they are altered from unrighteouſneſſe to righteouſneſſe, from all ſinne to the living God. In this the nature of true repentance conſiſteth, as *Hoſ.* 6.1. & 14.2. *Ezek.* 18.30.32. & 36.26. *Ier.* 4.1. *Luk.* 1. *Act.* 26.20. in which places repentance is expounded to be a turning

Gen. 19.26. Exod. 4.3. Ioh. 2.9.

Math. 14.15. and 15.32.

to

to God & a doing of workes meete for amendment of life. In this turning obserue these particulars, first, it is a turning of the whole man, both of soule and body, both of the outward man and the inward, *Iam.*4. Secondly, it must be constant and continued, not flitting or starting backe like a deceitfull bow, or vanishing like the morning dew, *Hos.*6.4. Thirdly, It must be a turning from all sin to God, for one knowne sinne wherein we live without resistance separateth from God as well as many, *Deut.*30. 2.*Ier.*4.4.

*Reas.*1 This appeareth first because the word here used importeth that we are gone out of our way; we would travail toward heaven, and we take the right course that leadeth to hell: we would seeme desirous of Salvation, but we go *in the broad way that bringeth to destruction*: we make as though we would go to God, and we follow after the Devill, *Math.*7. Secondly, we were made according to the image of God in holinesse and true righteousnesse, *Eph.*4. and had fellowship with God: man delighting in his Creator, & the Creator in his creature: but sin hath turned all upside down: man had no sooner fallen & transgressed, but he *fled from the presence of God*, as an evill servant from his Master, or a malefactor from the judge for feare of punishment, and was afraid of his comming into the Garden. Thus we became *the children of wrath*, *Eph.*2.3. But when once we have grace to repent, then we begin to repaire and recover the image of God, and to be reconciled to him againe. Repentance therefore is as a miracle of the Gospel, the quickning of a dead man, and the raising of him up from death to life, or as the reedifying and repayring of a royall Pallace that was fairely builded, but foully battered and decayed. The image of God is as a faire Pallace, the transgression of man is as the ruine thereof: repentance is nothing else but a raising again of that image, which is to be done all the dayes of our life.

Math.7.13.

Gen.3.8.10.

Eph.2.3. & 4. 18.

life. This is in a manner a miraculous worke in regard of the greatneſſe of our fall, that in regard of our ſpirituall eſtate which we recover, we may ſay as *Math.* 11.5. The blind receive their ſight, the lame walke, the leaprs are cleanſed, the deafe heare, and the dead are raiſed up to life. Happy are we if this ſpirituall miracle be wrought upon us. Math. 11.5.

Let us apply theſe things to our ſelues. Firſt, hereby it appeareth, that many men are greatly deceived both in the doctrine and practiſe of repentance; in the doctrine, becauſe they thinke that to be, which is not repentance: and in the practiſe: becauſe they perſwade themſelues that they have it, when indeed they want it. Some are ſo ſilly and ſotiſh, that they preſume they need it not, and that it belongeth not at all to them, no more then phyſicke to a whole or ſonnd man, or a plaiſter to him that hath neither wound nor hurt: like the young man in the Goſpel, *All this have I done from my youth up, what lacke I yet?* or like ſuch as ſuppoſe Chriſt came not to call them, but other notorious ſinners. Others ſlight and ſlubber over this matter with a little ſorrow and ſighing with *Eſau*, *Ahab*, and *Iudas*, and if they live and have leiſure to ſay, Lord, have mercy upon us; like thoſe that in the end of the world ſhall ſay, *Lord, Lord, open unto us*; they thinke they ſhall undoubtedly be ſaved, never remembring the words of our Saviour, *Not every one that ſayth unto me, Lord, Lord ſhall enter into the kingdome of heaven, but he that doth the will of my father which is in heaven.* Secondly, it condemneth all wretched and prophane perſons, that lie wallowing and weltering in their ſinnes, like Swine in the mire, or dogges in their vomit; who as they were once, ſo they are ſtill. They were horrible ſwearers and common blaſphemers, ſo they are ſtill. They were ſcoffers and ſcorners, mockers, and deriders of all good things, and all good men, ſo they are ſtill, they are no changelings. They

Vſe 1. The firſt reproofe. Math. 19.20.

Math. 7.21. The ſecond reproofe.

were contemners of Gods word, and prophaners of his holy Sabboths, ſo they are ſtill. They were drunkards and filthy livers, ignorant and blind in matters of faith and religion, ſo they are ſtill. Are theſe humble and repentant ſinners? do theſe turne to God? where you ſaw them long a goe, and where you left them twenty or thirty yeares a goe, there you ſhall be ſure to finde them, never a whit changed, unleſſe happily from evill to worſe. But let ſuch marke how it hath beene with other penitents, and in them behold themſelues as in aglaſſe, I meane *Paul*, the woman of *Samaria*, *Lydia*, the *jaylour*, *Zacheus*, the *Iewes* that crucified Chriſt the Lord of life. Let him that talketh of Repentance, boaſteth of it, and chalengeth it to himſelfe even for his owne aſſurance, ſhew the like fruites in himſelfe: for it worketh ſuch a change and alteration, that both our ſelues and others may diſcerne it as eaſily, as light from darkneſſe. So then as the Apoſtle ſaith, *Shew me thy faith by thy workes*: ſo may I ſay, ſhew me thy repentance by thy change? For what ſhall it profit a man to ſay he hath repentance, when he hath no frutes? can ſuch a repentance comfort him? Thirdly, it condemneth civill men that remaine in the ſtate of nature, and glory in their outward vertues, that they are alwayes the ſame, but theſe glory in their owne ſhame. Theſe cannot ſay they are become new creatures, they cannot ſay they were ever borne againe: yet without the new birth *they cannot enter into the kingdome of heaven.* They cannot ſay, *Old things are paſſed away*, beholdall thinges are made new; yet no other are in Chriſt, and made members of his body. Such civill men, that content themſelues with civill honeſty, and have nothing, wherein to rejoyce but nature, ſtand as yet in a dangerous and damnable eſtate, neither can they come out of it, untill they begin to deny themſelues, and to loath and deteſt even theſe outward vertues, forſamuch as the truſt and confidence in them is

Iam. 2. 18.

The third reproofe.

Ioh 3. 7.

2 Cor 5. 17.

is no better then a ſelfe deceiving.

Secondly, it ſerveth for information in other truthes. 2
Firſt that no ſinne is great and heinous, but there is place for repentance, if they can repent. This was the end of Chriſtes comming, *to call ſinners to repentance*; he ſayth Math.9.13.
ſinners without exception. This we ſee in *Manaſſes*, a Sorcerer, an Idolater, a murtherer, and almoſt what not? yet he *humbled himſelfe*, and obtained mercy according *as he prayed*, 2 *Chr.*33. *Paul* confeſſeth that he was ſometimes 2 Chro.33.19
a blaſphemer, and a perſecutour, and an oppreſſour, yet he obtained mercy becauſe he *did it ignorantly in unbeleefe*. 1 Tim.1.13.
1 *Tim.*1. The conſpirators againſt Chriſt and his kingdome are called *to kiſſe*, that is, to embrace and obey him Pſal.2.12.
and his doctrine; and accordingly they which ſhed his blood by murthering of him did drinke his blood by beleeving him, *Act.*2. A ſingular comfort for ſuch as feele Act.2.37.
the burden of their ſinnes lying heavy upon their conſciences, that they goe mourning all the day long, and cannot lift up their heads to God, unto ſuch the Lord ſpeaketh, *Eſay.*1. *Come, let us reaſon together, if ye will waſh and* Eſay 1.16.
cleanſe your hearts, though your ſinnes were as red as crimſin, they ſhall be made white as woolll. And Chriſt our Saviour calleth ſuch as are *heavy laden*, and promiſeth to give them Math.11.28.
reſt, *Math.*11. Sinne often bringeth us to the brimme or border of hell, but it cannot bring us ſo low, but Chriſt Ieſus is able to bring us backe and to raiſe us vp againe by repentance. Secondly, there in no ſinne ſo ſmall and little, though it ſeeme in our eyes as a mote, but it is able to bring to hell, and therefore craveth repentance. The world of naturall men judgeth, that repentance is proper to none but to heinous and hideous ſinnes, as murther, theft, periury, treaſon, rebellion, whordome, and ſuch like, and that if they be free from the outward act of theſe, they juſtifie themſelues like the Phariſee, and thinke repentance belongeth not to them: as for others, if they

have any, they hope to be dispenced with all. It is nothing so with Gods children, they have beene touched to the heart for such sinnes as the world taketh no notice off and never sticketh at, as for the evill which appeareth in their best workes, that they cannot do them as they would, but infirmities creepe upon them and defile them; not onely for committing evill, but for omitting good things: the Church of *Ephesus* is called to repentance *for leaving their first love*; they watch over their idle thoughts, and idle words; remembring that *every imagination of the heart is onely evill continually*; and the threatning of Christ, that *for every idle word that men shall speake, they shall give account thereof at the day of judgement*: *Davids* heart was smitten for *cutting off the lappe of Sauls garment privily*, 1 *Sam.*24. Every thing is layd to heart of Gods children, which he hath softned by the touch of his holy spirit by giving unto them an heart of flesh: they will be troubled for the least sinnes, accounting no sinne little, which is committed against so great a God, which offendeth so holy a law, which deserveth eternall death as the just wages thereof, and brought Christ Iesus from the bosome of his Father to suffer death for them: and lastly they are grieved & touched to the quick: because they encrease not in grace according to the good meanes and occasions that God hath given, knowing that the more is given and committed unto them, the more is required at their hands and the streighter shall their account be.

Rev.2.4.5.

Gen 6.5.

Math.12.36.

1 Sam.24.4.

3 Lastly, let us examine our selues, whether we be turned from evill to good, and from the power of Satan to God. This will appeare by these signes and tokens. First there is a turning of the heart upward to heaven, and a fastning of the eye upon God, that it may be sayd of every true repentant, that his behaviour is as of one that is journying & going up to the heavenly Ierusalem the mother of us all: as it is said of our Saviour that *his face was*

Luk.9.53.

as

as though he would go to Ierusalem: So *our conuersation must be in heauen*, and our whole life a travelling thither, and a wandering in the wildernesse of this world, untill we be brought into the true *Canaan* that is aboue. But if the hearts of all were tried by this rule, it would shew how little repentance is in the world, when in all our thoughts, workes, and employments we are carried wholly downeward, which way will bring us to hell in the end: forasmuch as we have prophane hearts, not savauring the things that are of God like prophane *Esau*. Secondly, we grow every day better and better, when once we are truly turned unto God. True it is, repentance taketh not away all fayling and falling, neither freeth us from all sliding and slipping of the foot, and albeit we stumble and fall, we walke not from God, but toward him and rise againe. The penitent person is like to a man that walketh up an high hill, though he have many fals & slips, yet still he is said to go up the hil, because his face is toward the top of the hil: nay his falles make him more wary and heedfull; so it is with the faithfull, he may take a fall, & with the fall defile himselfe, yet he taketh profit by it, and becommeth more circumspect and every fall helpeth him one step toward the kingdome of heaven. Thirdly, marke how repentance changeth us, and altereth our hearts from time to time, how sinne weakneth, decayeth, and dieth in us; on the other side how grace and Godlinesse encrease and strengthen in us, and how we grow in love with righteousnesse that we may say as *Paul* doth of. *Onesimus once unprofitable, now profitable*; and of the *Corinthians, Such were some of you, but ye are washed, but ye are sanctified, but ye are justified.* But if we find no steppes, no degrees or proceedings in good things, we may justly suspect our selues, that we are not yet truly turned. This is a certaine and infallible rule, repentance and continuance in sinne in our old wicked courses cannot possibly stand together.

Phil. 3. 20.

The faithfull make profit by their falles.

Philem. 10. 11

1 Cor. 6. 11.

Lastly, whether it have wrought a through change in
1 Thess.5.23 us, that *our spirit, and soule, and body be presented blamelesse*
2 Cor.7.1. *unto the comming of our Lord Iesus Christ.* Many content themselves to give the halfe turne, like *Agrippa*, Act.26. These turne up and downe as the dore upon the hinges, so these are here and there, but it is in their sinne, and are as farre from God as before. Or they turne from sinne, as *Lots* wife did go out of *Sodome*, she went forward for a while, but shee had an eye still looking backe toward *Sodome*. Or else they turne as the wheele that ever is in motion, but at night it abideth where it was before: for they are ever the same men, their turning is without turning, they are alwayes the same without any change.

9 *Who can tell if God will turne and repent, and turne away from his fierce anger, that we perish not.*

In these words we have the reason, wherefore they fasted, prayed, and repented. It is not a speech of infidelity, for then it should not be said before, *they beleeved*; and doubtlesse they would here have concluded, God will not returne though we returne to him; and he will not repent of the evill threatned, though we repent of our evill practises: and if they had fallen into utter desperation, they would not have cryed at all unto God, much lesse mightily, as they are commanded to do.

This verse containeth three things, feeling, feare, and faith. First a feeling or sense of sinne. Secondly, a feare of judgement. Thirdly, hope of deliverance. It is to be supposed, that albeit they doubted of the issue of the sentence, as a thunder-bolt throwne out against them, yet not of the favour of God toward them, neither of his receiving of them, to mercy in the next life; albeit they should perish according to the flesh, yet their soules should be saved in the day of the Lord. For if they had beene overthrowne

and

and deſtroyed, though it had been with fire and brimſtone from heaven as *Sodome* and *Gomorrah* were; yet had it beene no argument of their eternall condemnation and dying out of Gods favour: becauſe puniſhment ſuffered cannot prove a man to be rejected, no more then it did *Moſes*, who never came into the land of promiſe: becauſe he had provoked God to wrath, and *ſanctifie him not* in the eyes of the children of Iſrael. Beſides, no man can be eternally condemned, which hath truly repented; he may be chaſtiſed, but he cannot be accurſed. So then, here was faith and feare mingled together in the ſame perſons as it were wine and water in one veſſell. A true faith, but a little and weake faith which they found and felt in themſelues, like the father of the poſſeſſed, who profeſſed his faith, but withall confeſſed the weakneſſe of his faith, *Mark.9. Lord, I beleeue, helpe thou mine unbeleefe.* There are degrees of faith, *a little faith, a doubting faith, a weake faith*; the Apoſtle alſo ſpeaketh of an *encreaſing faith*, 2 *Cor.* 10 We read of *a ſtrong faith*, *Rom.*4.20. of growing in faith, 2 *Theſſ.*1.3. Or of abounding in faith, 2 *Cor.*8.7. *of a faith* grounded *and ſetled*, *Col.*1.23. *rooted, built up and eſtabliſhed*, chap.2.7. of the *ſtedfaſtnes of* faith, 5. of the *aſſurance of* faith. *Heb.*10.22. and of *the fulneſſe of faith*, *Act.* 6.5.8. But whatſoever titles it hath, the ſtrongeſt faith and deepeſt rooted is mingled with doubtfulneſſe, like the ayre overcaſt with cloudes, or a ſhip beaten with ſtormes and tempeſtes, *Luk.*22. Such was the faith of theſe *Niniuites*, doubting, but not deſpairing: ſhaken, but not caſt downe: toſſed with waues, but not ſuffering ſhipwracke: becauſe as they feared his judgements, ſo they hoped for his mercies, and beleeved that their ſinnes were pardonable, which is the firſt ſtep and degree of faith. This was in the Prodigall ſonne, when he reſolved to goe to his father, and confeſſe he *had ſinned againſt heaven and againſt him, and was no more worthy to be called his ſonne*, when as yet

Numb.20.12.

Mark.9.24.
Math.6.30. and 8.26 and 14.31.
Rom.4.19.
2 Cor.10.15.
Rom.4.20
Col.1.23 and 2.7.5.
Heb.10.22.
Act.6.5.8.

Luk.15.18.

yet he felt not his offences already pardoned. This was in
The meaning of the words. the *Ninevites* in this place, they conceive a good hope of God albeit he threatned them, and beleeve that his wrath may be appeased, when they say, *Who can tell if God will returne?* and therefore some doubting was joyned with it,
Ioel.2.14. as, *Ioel.* 2.14. *Who knoweth if he will returne and leave a*
2 Sam.12.22. *blessing behind him?* and 2 *Sam.* 12.22. *Who can tell whether God will have mercy on me, that the child may live?* So likewise
Ester.4.14. *Ester.* 4.14. *Who knoweth whether thou art come to the kingdome for such a time as this?* So then this phrase is used in matters not fully certaine and manifest unto them, but
Object. in such as are doubtfull. Againe, when the Prophet saith, *God will repent*; the question may be asked, how repentance can agree to God, who is by nature unchangable
Tit.1.2. and *cannot lye*, *Tit.* 1.2 ! Especially considering we find Scripture to affirme, *The strength of Israel will not lye nor*
1 Sam.15.29. *repent, for he is not a man that he should repent*, 1 *Sam* 15.29 yet before it was said, *it repented him that he had set up Saul to be king?* how are these things to be reconciled?
Answ. I Answer, the Scripture speaketh of God two wayes, sometimes properly, and sometimes unproperly: properly it agreeth not to God: because in him is no change, nor shadow of turning: unproperly it may, by the figure *Anthropopatheja*, which is an attributing or ascribing unto God, the parts, properties, passions, and affections of men, the more lively to represent the things spoken off before our eyes. So then, it is a borrowed speech from men, in God it is a change of his worke, not of his will, as
Gen.6.6. *Gen.* 6. *it repented God that he had made man*, that is, he purposed to destroy man whom before he had made. From hence we learne, where true faith is to apprehend and be-
Doct. leeve the truth and certainty of Gods threatnings, there is
Faith worketh a feare of Gods judgments. a feare of judgements to come. Faith worketh feare, and feare often worketh faith. This we see in these *Ninevites*; they beleeved God, and proclaimed a fast, and

therefore

therefore they feared the dreadfull sentence published and pronounced against them. This appeareth in the commendation *of the faith of Noah, Heb* 11.7 He being endued with a justifying and saving faith, is also touched *with feare and reverence* at the consideration of Gods judgements to come. So it was with *Iehoshaphat*, he *beleeved the* Prophets; and *therefore he feared and set his heart to seeke the Lord*, 2 *Cor.* 20 See the further practise of this in *Hezekiah*, *Ier.* 26. *Micah the Morasthite prophesied and spake to all the people of Iudah, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall become heapes: did Hezekiah the king of Iudah, and all Iudah put him to death? did he not feare the Lord and besought the Lord, and the Lord repented him of the evill which he had pronounced against them?* The like we see in *Iosiah*, 2 *King.* 22. when he heard the plagues and curses that should come upon Ierusalem, *his heart was tender, he trembled himselfe before God*; and when he heard the wordes against that place, he rent his cloathes and wept before him. The reasons are evident.

Heb. 11.7.

2 Chro. 20. 3.

Ier. 26. 18. 19.

2 King. 22. 19.

Reas. 1 First, God hath coupled both these together, and therfore whosoever beleeveth his threatnings cannot but feare the evils threatned. He that apprehendeth the wrath of a Prince to be as the roaring of a Lyon, cannot but tremble; it cannot but worke in him feare, *Amos.* 3 *Can a trumpet be blowne in the City, and the people not be afraid?* Secondly, faith maketh things unseene to be seene, *Heb.* 11.1. For it is *the evidence of things not seene*; as *Moses by faith saw him that is invisible, vers.* 27. and *Noah* saw the worlds destruction as present, though it were an hundred and twenty yeares before it came, and feared it.

Amos. 3. 6.

Heb. 11. 1. 27.

Obiect. But it may be objected, *the faithfull is not afraid of any evill tidings*, for his heart is fixed, and beleeveth in the Lord, *Psal.* 112.7. and therefore faith expelleth all feare: I answer, the words of the Psalme teach the contrary, *Blessed is the man that feareth God*: and therefore to cleare this

Answ.

ſeeming contradiction, we muſt obſerve a two-fold feare; as alſo care, a diſtruſtfull feare, and an awefull or reverent feare. The diſtruſtfull feare argueth want of faith in God: the awefull feare maketh us ſeeke to God and to fly to his mercy. But where the true faith is, it expelleth and driveth out diſtruſt, and therefore the Prophet ioyneth theſe two together, *Pſal.* 133 *The eye of the Lord is upon them that feare him, that truſt in his mercy*: and 147.11. *the Lord delighteth in them that feare him, that hope in his mercy.*

Pſal.133.18. & 147.11.

Uſe 1. Behold the true cauſe, why there is ſo little feare of God in the world and of his judgments, though imminent and ready to fall, nay preſent and already fallen. We never had more cauſe to feare generall judgments in regard of the generall corruptions and floods of wickedneſſe that overflow in all places: yet never more ſecurity, never leſſe feare. And what is the cauſe? becauſe there is ſo little faith: as Chriſt our Saviour ſheweth, that *iniquity ſhould abound in the laſt dayes*, and men mind nothing elſe but their profits and pleaſures, as they did when the flood came and ſwept them all away at once: diſobedience to the word proceeding from infidelity was the cauſe of that cauſe. For when they ſhall ſay, *peace, peace ſuddaine, deſtruction ſhall come upon them, as paines upon a woman in travaile, and they ſhall not eſcape.* Theſe ſhall make a mocke of the laſt judgment, and never feare it, untill they feele it. Theſe may be ſent to ſchoole to *Ahab*, to *Iudas*, the ſonne of perdition, nay to the Devils themſelues: for they have not ſo much faith as *Ahab* had, 1 *King.* 21.27. not ſo much as *Iudas* had, *Math.* 27.3.5. not ſo much as the Devils, *Iam.* 2.19. *who beleeve and tremble* where as the ungodly beleeve not, and therefore tremble not: but they would, if they beleeved onely ſo much as the Devils do. How then can prophaine perſons eſcape the torments of Hell, who come farre ſhort of theſe that are already in hell? and how fearefull an eſtate is it to be condem-

Math. 24.37.

1 Theſſ 5.

Luk. 18.8.

ned

ned of ſuch, as be condemned themſelues?

2 Secondly, ſee the difference betweene Gods children, and carnall or worldly men: theſe are quite contrary the one to the other, as light and darkneſſe; and as farre diſtant as heaven and hell. When Gods judgements are threatned, and men warned to take heed and looke to themſelues, they do feare leaſt of all who have moſt cauſe, and whom they moſt neerely concerne, and they on the other ſide moſt of all, whom they concerne. We ſee this in the old world evidently and expreſly: for whom did the threatning of the drowning and deſtruction therof moſt neerly touch and concerne? Doubtleſſe the diſobedient world of the ungodly. But they feared leaſt, nay nothing at all; they ranne on in their worldly and wicked courſes, till the flood came and ſwept them away. Whom did the threatning leaſt of all concerne, as being in leaſt danger to be drowned? Surely *Noah*, and his family, for whom the Arke was prepeared: but they feared moſt of all. Nay Gods children oftentimes feare for the wicked, when they feare not for themſelues, as *Pſal.* 119.53. 136. 158. as they pray for them, when they pray not for themſelues, and deſire their conuerſion, when they minde nothing leſſe. The Prophet was greeved for them, when they were not greeved for themſelues. So it is ſaid by the Apoſtle, *God will humble me among you, and I ſhall bewaile many which have ſinned, and have not repented of the ſinnes committed*: the more ſorry he was for them, the leſſe ſorry they were for themſelues. Theſe are like drunken men that dread nothing, becauſe all their wit is gone to diſcerne of danger; or like little children, that feare not the fire till they be burned, nor the candle till they be ſinged with it. As *Pro.* 20.11. *even a child is knowne by his doings, whether his worke be pure and whether it be right.*

Hic vbi opus eſt, nemo verentur: illic, vbi nihil opus eſt, ibi verentur. Terent. Andr. act. 4. ſcen 1.

Pſal. 119.53. 136. 158.

2 Cor. 12.21.

Pro. 20.11.

3 Laſtly, it behoveth us to examaine our owne hearts, whether we have true faith or not. But how ſhall we try and prove

The trials of a true faith.

prove our ſelues? let theſe be the trials. 1 Firſt, if our faith be not fruitleſſe and barren, but worke in us love and hatred, joy and greefe, hope and feare. If this faith be in us, it will make us that we ſhall not be idle or unfruitfull in the knowledge of our Lord Ieſus Chriſt. It will make to abound in us both the love of God and our brethren, and of good things, and the hatred of evill: both joy to ſee Religion florith, and greeve to ſee God diſhonoured: both hope of everlaſting life, and feare to offend the everliving God. That faith which ſwimmeth in the braine, & deſcendeth not to the bottome of the heart is no found faith, but in ſhew and ſhadow onely, a dead and counterfeite faith. 2 Secondly, it is ſound, if it make us ſtand in feare of his judgments executed upon others, like children that ſhake and quiver when the father correcteth any of their brethren; nay of the ſeruants of the houſe: ſo it is with the children of God, they feare and lay it to heart when he chaſteneth his Church or any of his own people nay the ungodly and prophane perſons of the world: they by and by looke upon themſelues, and examine their own wayes to ſee whether they be not guilty of the ſame ſinnes. This appeareth in *David*, when the Lord in his anger ſmote *Vzzah for his errour, that he died by the Arke of God, becauſe he put forth his hand and tooke hold of it when the Oxen ſhooke it*, he feared God exceedingly that day. What? did he not feare the Lord before? Yes doubtleſſe; but exceedingly at that time, when he ſaw a viſible example of his wrath before his eyes: and this alſo made him ſay, *my fleſh trembleth for feare of thee, and I am afraid of thy judgments*. Ioſ the Evangeliſt ſheweth Act. 5. when *Ananias* and *Sapphira* were ſuddainly ſmitten down with ſuddaine death, *feare came upon the whole Church, and upon all th ſe that heard of it*. If it be the property of the child of God *to tremble at his word*, Eſay. 66. as the heart of *Ioſiah* melted for feare at the hearing of the Law, 2

2 Sam 6.6.7. 9.

Pſal.119.120

Act.5.11.

Eſay.66.2.

King

King. 22. Becauſe a reproofe entreth more into a wiſe man, *then an hundred ſtripes into a Foole, Pro.* 17. how much more at his rods, at his ſcourges, and at the drawing and ſhaking of his glittering ſword, when his hand layeth hold on judgment? like the child at the ſight of his fathers rod? So the Prophet, when he heard of the judgments of the Lord, *was afraid, his belly trembled, his lippes quiver ed at the voice, rottenneſſe entred into his bones, and he trembled in himſelfe.* This feare of Gods anger is a worke of grace in the heart. Thirdly, if the feare of his judgments be an effectuall meanes preventing in us the feeling of them. They that feare moſt now, ſhall have leaſt cauſe to feare hereafter, and contrary wiſe ſuch as feare leaſt now when they are called to feare ſhall be ſuddainly overtaken with feare hereafter, when they can neither prevent it, nor avoid it. Fourthly, we may try the truth and efficacy of our faith, if we can beleeve God on his bare word, although we ſee not the performance thereof, neither any appearance or likelihood thereof. This we muſt conſider in two reſpectes, both of his promiſes, and of his threatnings. Touching his promiſes, when we dare truſt him on his bare word for the performance of them. We ſay of ſome men, we will truſt them no farther then we ſee them, or have ſome earneſt, pledge, or pawne from them, howbeit we muſt not deale ſo with God: this is as much as not to truſt him at all, but our owne eyes, and to truſt our owne pawne, not him. But for us to truſt him, when he ſeemeth to go from his owne word, or againſt his word, even deny himſelfe, this is aſſuredly a true faith. Thus it was with *Abrahram*; when the Lord bad him kill his ſonne, his onely ſonne, even *Iſaac*, the ſonne of promiſe, by whom he looked to have iſſue, in number as the Starres of heaven, and as the ſand by the Sea-ſhore, he accounted that *God was able to raiſe him up even from the dead, from whence alſo he received him in a figure.* So it was with *Iob*, we muſt

Pro. 17. 10.

Hab. 3. 2 16.

3

4

2 Cor. 5. 7.

Heb. 11. 19.

beleeve that God will ſave us, even when he ſeemeth to goe about to deſtroy us, *Iob.* 13.15. Thus we are taught to beleeve that he loveth us, when he chaſteneth us and frowneth upon us, and maketh little ſhew of love toward us: we muſt beleeve that he remembreth us, when he ſeemeth to forget us, *Eſay.* 49.4.15.16. And touching his threatnings, we muſt beleeve them before they come. The threatnings of God are manifold and evident, *The ſoule that ſinneth, ſhall dy the death,* Ezek. 18.5. and *Pſal.* 68. *The Lord will wound the head of his enemies, and the hairy ſcalpe of every one that goeth on obſtinately in his ſinnes.* But becauſe we ſee it not preſently, inſtantly, and immediatly perfor med, the ungodly put farre from them the evill day, and they live merrily and pleaſantly, thereby ſeeming to eſcape the ſcourge here, as *Eecl.* 8. *Becauſe ſentence againſt an evil worke is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to doe evill.* Theſe thinke God will be better then his word, and that theſe threatnings are ſpoken onely to fray and affright men, as ſcare-crowes do birdes; to keepe them in awe, not to bring them to ruine and deſtruction. What are theſe but infidels, who cannot beleeve, that God will doe that which they ſee him not to do preſently? Here then is the worke of faith to beleeve that which may ſeeme to carry no likelihood of comming to paſſe: remembring what *Salomon* ſaith Though the wicked live an hundred yeares, and paſſe them all ouer in pleaſure, yet I know it ſhal not go wel with the wicked, *neither ſhall he prolong his dayes which are as a ſhadow becauſe he feareth not before God.* The heathen do account it a point of mans miſery above all other creatures, that he alone is vexed with care and feare for the future: but I account it a point of mans excellency and eminency above other creatures and of true Chriſtians above other men, that they are not all for the preſent, but have their eyes in their fore head to foreſee and ſo to prevent evils to come,

Ezek. 18.5.
Pſal. 68.21.
Eccl. 8.11.
Eccl. 8.13.

as

as *Eccl.* 2. *The wise mans eyes are in his head, but the foole walketh in darknesse.* The naturall man seeth with one eye, to witt the carnall eye of naturall reason, that can pierce no farther then the light of nature reacheth: but Christian men have together with it the spirituall eye of faith also to foresee evils to come, such as sense and reason are not able to apprehend. There are foure sortes of men in this case to be considered of us, some hope, but feare not: others feare, but hope not: some neither hope nor feare: others both hope and feare. The first sort is of those that hope, but feare not: these runne through thicke and thinne, and stand at nothing; they feare not when there is cause, but they presume without cause. These hope for his mercy, but they feare not his wrath: they have their eyes fastned upon his mercy, but they shut them upon his wrath, least they should looke upon it; and thereby take liberty to sinne without any remorse of conscience, or of repentance from dead workes. We have infinit examples both written and unwritten of such persons, and therefore the Prophet *David* prayeth to God to keepe his servant *from presumptuous sinnes, least they have dominion over him.* This faith is no faith, but a fancy, or rather a frenzy. These set up an idoll instead of God, made all of mercy, that is, an other kind of God, then he hath described himselfe to be in his word, *Exod.* 20 and 34 he will by no meanes cleare the wicked, *visiting the iniquity of the fathers upon the children and upon the childrens children unto the third and to the fourth generation.* Wherefore all mercy and no feare, is all fansie and no faith. An other sort is of such as feare, but hope not at all. These are contrary to the former. They feare his judgments too much, but they hope in his mercies too little, as *Caine, Saul, Achitaphel, Iudas*, and such like, who had no more hope then the Devils have, and so come to be swallowed up in the deepe gulfe of desperation. The third sort neither hope nor feare, neither hope in his mercy,

Eccl. 2. 14.

Bernard in Psal. Qui habitat. Serm. 1.

Psal. 19. 13.

Exod. 34. 7.

mercy, neither fear his justice. It is al one with such which end goforward, whether God be offended, or not, whether he be pleased or displeased. These are like the *Laodiceans*, neither hote nor cold, but luke warme, whom God wil
Revel 3.16. spew out of his mouth, *Rev.* 3. These are setled in their lees, or dregs of their sins, that say in their hearts, the Lord will
Zeph. 1.12. do neither good nor evill. These are Epicures or Atheists that make God sit idle in heaven, and do nothing. The Fourth and last sort are such as both hope and feare also. In the first sort raigneth presumption, in the second desperation, in the third prophanation, in the last religion. These so hope in his mercy, that they stand in feare of his wrath, as *Noah*, *David*, *Iosiah*, and sundry others. Such must we be, to regard both of his mercy and judgment. We must not be any of the former sinners, neither presumptuous, nor desperate, nor prophane, but fearefull of his wrath, and yet confident in his mercy.

10 *And God saw their workes, that they turned from their evill way, and God repented of the evill that he had said, that he would do unto them, and he did it not.*

Knowledge is of Apprehension, Heb. 4 13 Approbation, Psal 1.6. Math. 7.23.

Hitherto we have heard what the *Ninevites* did: here we are to consider what the Lord did, he saw their works, and repented of the evill which he had denounced. Let us first marke the meaning of the words, and consider them in order as they lie.

He saw). First, he not onely beheld what they did, but
Chap. 1.2. he approved their workes, and conceiveth a liking of the service they performed, as *Gen.* 1.31. & 4.4. *Lam.* 3. 6.

Ob. But doth not the Lord see the wicked and their workes? did he not see before this, their wickednesse?

Answ. Yes doubtlesse, or else how *could it come up before him*? For answer unto this we must understand, that he is said to have a two fold eye; the eye of knowledge, and the eye of alowance.

He

He ſeeth all perſons, and all things good and evill with the eye of his knowledge, that nothing can be hid from him: for *he that formed the eye, ſhall not he ſee? the night, and the light are both a like with him*: but he ſeeth not all things in this maner with the eye of his alowance, liking, loving, and approving In this ſence, he did not looke upon *Caine* and upon his offering, but upon *Abel* and his offering, to whom he had reſpect. *Their workes*). Firſt, their faith, their converſion from their evill wayes, their faſting and prayer, how they cryed mightily unto him. Pſal. 94.9. & 139.11.

God repented of the evill.) Firſt, God is after a ſort transformed and transfigured into our nature, as we ſometimes read of his eyes, eares, hands, heart, feet, noſtrils and other bodily members: not that he is ſo indeed, not that he hath theſe parts, but the Scripture ſpeaketh after our capacity and underſtanding, as they do that ſpeake to children; we are not ignorant, what uſe, office, and property theſe ſeverall parts have in our ſelues; and we conceive not how a man ſhould ſee without eyes, or heare without eares, or walke without feet, or worke without hands, and to teach us therefore that God ſeeth, heareth, worketh, and underſtandeth all things, thoſe parts are aſcribed unto him, by which we ſee, heare, worke, walke and underſtand: But properly repentance is not in God (as we have noted before) but the effect is, which is nothing elſe but the undoing of a worke which he had formerly done. So then the *Ninevites* turned, and God turned: they turned from their evill, and God from his evill. Howbeit theſe evils differ the one from the other; for theirs is criminall; his penall: they turned from the evill of their ſinne, he from the evill of his puniſhment. From hence we may obſerue two points, which, becauſe they have affinity one with an other, we will conſider together namely, that God ſeeth, knoweth, and heareth whatſoever we do, ſpeake, or thinke; yea he acknowledgeth

Repentance not properly in god.

Doct. God knoweth whatſoever we do, and approoveth of that which is good.

Whatsoever we do, and approoveth of that which is good.

aloweth, praiseth, and commendeth good things in whomsoever they are. Touching the first branch, the Prophet saith *Psal.* 139. *Thou understandest my sitting, my rising, my thoughts afarre off, there is not a word in my tongue, but thou knowest it wholly, thou possessest my reines, my bones are not hid from thee*: and 33.13.14. *The Lord looketh from heaven he beholdeth all the sonnes of men from the place of his habitation, he looketh upon all the inhabitants of the earth.* And touching the second branch, to wit, the approoving of that which is good, *Moses* declareth, when Israel offered their submission to the ordinary ministery, being ready to heare from his mouth all the words of the Lord, he gave this testimony and commendation of them, *I have heard the voice of the words of this people, which they have spoken, they have well said, O that there were such an heart in them, that they would feare me, and keepe my Commandements alwayes, &c.* Thus Christ our Saviour commendeth the faith of the *Centurion*, *Math.* 8. of the *Cananitish* woman, Chap. 15. and of the woman that anoynted his feet with precious oyntment, *I say unto you, whersoever this Gospel shall be preached in the whole world, there shall this which she hath done be told for a memoriall of her*, chap. 26.

Psal 139.2.3. 4. & 33.13. 14.

Devt. 5.28.29

Math. 8.10. & 15.28. & 25.13.

Reasons of the first branch.

1

Let us see both these branches confirmed unto us. Touching the first, it is great brutishnesse and folly not to know that God knoweth all things. This is as much as to deny his nature, and to make God to be no God. He may be said to be all an eye, all an eare, all an heart: but to deny this principle, what is it in effect, but to turne the true God into an *Idoll*, *which hath eyes and seeth not, eares and heareth not, and an heart and understandeth not.* Hereunto came the words of the Prophet, *Understand ye brutish among the people, and ye fooles, when will ye be wise? he that planted the eare, shall he not heare? he that formed the eye, shall he not see? he that teacheth man knowledge shall not he know?* All things have sight, hearing, knowledge, and understanding

Psal 115.5.6 & 94.89.10.

understanding from him, therefore he must heare, perceive, and see, forasmuch as that which causeth a man to be so, is it selfe much more so. Secondly, nothing can 2
hinder his sight, nor want of light, nor distance of place, nor dimnesse of the eye, which are causes of want of seeing in us. Therefore the Prophet saith, *Whither shall I go* Psal. 139. 7. 8.
from thy Spirit? or whither shall I fly from thy presence? If I 9. &c.
ascend up into heaven, or make my bed in the grave, or take the wings of the morning and dwell in the uttermost parts of the sea, thou art there, &c. Touching the second, Reasons of the second branch
he approoveth every good worke, for who is it, that 1
hath wrought it in us? or from whence doth it proceed? is it of our selves? no doubtlesse, *every good and perfect gift is from above*, and commeth downe from the Father of lights. And as he must worke it before we can have it, Iam. 1. 17.
so he must strengthen that which he hath wrought in us. Secondly, to encourage and provoke us to perseverance 2
and continuance in wel-doing. It is no lesse vertue to hold fast that which we have gotten, then at the first to get it. And we have as much need to be exhorted to go on as to beginne; seeing we may perish as well by going backe, as by not stirring at all, or not walking in the wayes of God, *Heb.* 10. 35. as also it serueth to draw on others by our example, as we also ought by the examples of others.

The uses follow, and first of the first branch. And first, *Use.* 1.
this directeth us in all our workes to propound to our selues alwayes the presence of God, a speciall foundation of Christian religion. When thou hast any tentation to sinne, or inclination of thy heart thereunto, if thou couet to be kept in the feare of God, perswade thy selfe of the truth of this principle, that whatsoever thou thinkest, or speakest, or doest, *all things are naked and open unto the* Heb 4. 13.
eyes of him with whom we have to doe; because he searcheth all hearts: and say with *Ioseph*, *How can I doe this great* Gen. 39. 9.
wickednesse and sinne against God? *Enoch* walked before

God and pleaſed him, that he had his power and preſence evermore before his eyes, *Gen.*5.24. in *Heb.* 11.and *Gen.* 17.1.On the other ſide,this is a maine cauſe of all wickedneſſe, prophaneneſſe,and ungodlineſſe among men, to be perſwaded that God ſeeeth us not, *Pſal.* 94. *They prate & ſpeake heard things, they ſmite thy people and ſpoyle thy heritage, ſlay the widow,and murther the fatherleſſe* what is the cauſe? where is the reaſon? *they ſay, the Lord ſhall not ſee neither will the God of Iacob regard it.* It is neere to Atheiſme to have ſuch a blaſphemous thought,as to jmagine that we can hide our counſels & deuiſes from the Lord,as *Eſay.* 29 *Woe unto them that ſeeke deepe to hid our counſel from the Lord, & their workes are in the dark,and they ſay, who ſeeth us? and who knoweth us?* True it is,men will not ſpeak thus prophanly with the tongue, for then all men would condemne them, & cry ſhame of them as unworthy to live upon the earth; but what ſhould we looke to their words, when we may looke upon their deedes? or what ſhall it avail them to hide their counſels, when they lay open their conuerſations? to keepe their mouthes ſilent, when their lives proclaime, they thinke there is no God? Happy are we, if we have the Lord ever before us, and have our eyes upon him as we know that his eyes are upon us (as the eye of the Maſter upon the ſervant) to give to every man according to his workes.

Pſal.94.4.5. 6.7.

Eſay.29.15.

2 Secondly, this offereth much comfort to the afflicted, and putteth ſuch as afflict,them in mind of their wretched condition wherein they ſtand, ſeing it *is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled reſt, when the Lord Ieſus ſhall be revealed from heaven.* The Lord ſeeth the afflictions of his ſeruants,& will regard & revenge them.& get glory to his great name in the confuſion of their enemies. When the children of Iſrael were oppreſſed by the Egyptians, and afflicted with ſore burdens, the Lord comforteth them

2 Theſſ.1.6.7

with

with this, *I have seene, I have seene the affliction of my people, which is in Egypt, and I have heard their groning, and am come downe to deliver them.* He considereth the cruelty and injury of the enimy, as 2 *Chro.* 16. *the eyes of the Lord run to and fro throughout the whole earth to shew himselfe strong in the behalfe of them, whose heart is perfect toward him.* It is strange to see the folly of men abusing the essentiall properties of God, as were easie to shew in our several state and condition of life, sometimes abridging them and cutting them too short, and sometimes enlarging them and stretching them too farre. See this in the consideration of the power of God, how we erre two waies. In time of adversity, we contract it and make it to little, as if he could not do so much as he had promised, and we cannot beleeve more then we see, neither can looke beyond the ordinary meanes, as *Numb.* 11. with *Psal* 78. *they spake against God, saying, Can God furnish a table in the wildernesse?* Yea *Moses* himselfe spake unadvisedly with his lippes, *Whence should I have flesh to give unto all this people?* whereunto the Lord answereth by way of reproofe, *Is the Lords hand waxed short? thou shalt see now, whether my word shall come to passe unto thee, or not.* So in the seige of *Samaria*, a noble person, on whose hand the king leaned, answered the man of God, who had prophesied of great plenty, If *the Lord would, make windowes in heaven, might this* thing be? but when men live in peace and plenty, how many do extend his power too farre, and encourage themselues in the excesse of all ungodlinesse and propha esse of life; because he is able to pardon their sinnes, though they be never so great, and there upon harden their hearts, and gather that they need not make conscience of any thing. Thus upon a firme foundation, they build a false conclusion. The like we may say of the presence of God. When we have all that heart can desire, that we prosper in the world and encrease in riches, we dreame we must needs be

Exod. 3.7.9. Act. 7.34. 1 Chro. 16.9. Numb. 11.4. 13.21.22.23 Psal. 78.19. 2 King. 7.2.

highly in Gods favour, and that he is preſent with us with his grace: but when we are plagued and chaſtened every morning, how do we preſently conceive that he is departed farr from us? that he hath forgotten to here us, and will remember us no more? but no man *knoweth either*
Eccl. 9. *love or hatred by all that is before them*, and if ſinne do not
Eſay. 59. 1. 2. ſeperate betweene us and our God, *his hand is not ſhortned that he cannot ſave, neither his eare heavy that he cannot heare.*

3 Laſtly, touching the ſecond branch, hence ariſeth a reproofe of ſuch wicked and envious men, that will never remember any good thing, or any grace of God that appeareth in his faithful ſervants, unleſſe it be to leſſen them, diſcredit them, mock and ſcoffe at them, and to deride them as *Iſmael* did at *Iſaac*, *Gen.* 21. 9. as *Michal* did at *David*, 2 *Sam.* 6. 20. Nay, there be ſome ſo fowle-mouthed, and corrupt hearted, if they can find nothing whereby to defame them, they will inuent and deviſe matter out
1 of their owne braine. See the partialily of theſe brainſicke men, and the difference betweene God and them: for firſt, though they ſee never ſo much grace, the way to glory, ſhine in the ſervants of God, they paſſe it over and
2 will take no notice thereof. Secondly, what blemiſh, defect, or infirmity ſo ever be in them, they bruit it and blaze it abroad, no time, no place, no company is free, but they ring of them, they proclaime and publiſh them in every place, before every perſon, at every meeting, and they will be ſure to adde ſomething of their own beyond the truth. And what marveil is it, if, being evill themſelues, they ſpeake evill of others? Thirdly, they can readily
3 paſſe over the foule ſpottes and prophaneſſe not onely in
Malè de me loquuntur; ſed mali, Sen. themſelues, but in their owne crue and companions, becauſe therein they have oftentimes, themſelues a great and principall hand, and therefore they ſee the diſcrediting of them tendeth to their owne reproch. Fourthly, if there
4 be

be the leaſt civill vertue breake out of the ungodly, that they after a ſort ſtumble upon them, accidentally rather then purpoſely, and that but once, or if it be onely a ſhadow of vertue appeare in any of their fellowes; O how they praiſe and applaud them! they light up a candle to ſee them, and they blow a trumpet for men to heare of them. In all which they ſhew themſelues contrary to God; for he paſſeth over the frailties and infirmities of ſuch as feare him and have given their hearts unto him, though ſometimes they ſtumble and fall, as we ſee in *Iob.* 42.8. *Iam.*5.11. and in *David*, 1 *King.*15.5. and whereſoever he ſeeth any grace to grow, though it be as little as agraine of muſtardſeed, if he encreaſe but two talentes, or bring forth only thirty fold, if they be but as the ſmoking flaxe, or as the bruiſed reed, he accepteth it, maketh much of it, & highly commendeth it. On the other ſide, he hateth and abhorreth wickednesſe, as he loveth righteouſneſſe, and albeit the ungodly have the glory and applauſe of the world, becauſe the world will love his owne, yet will he bring upon them ſhame and perpetuall contempt.

Iob.42. Iam.5.11. 1 King.15.5. Math.13.31.& 25.23.& 12.20.

And God repented of the evill that he had ſaid) Albeit the threatning againſt this citie expreſſed no condition, as we have already declared, yet we ſee in this place by the iſſue and event, that it included it. As the threatning denounced was very fearefull, ſo the fruit of their repentance was as joyfull. This teacheth, that God is mercifull and gratious to all penitent ſinners; he turneth their mourning into mirth, and all their heavineſſe into laughter. All ſuch as truely repent them of their ſinnes, ſhall find pardon & forgiveneſſe at his hands, as *Ezek.* 18. *If the wicked will turne from all his ſinnes that he hath committed, and keepe all my ſtatutes, and do that which is lawfull and right, he ſhall ſurely live and ſhall not die.* Thus in ſundry places we are commanded to turne to God, and then he promiſeth to turne to us, & to ſave us, *Ioel.*2,12.13. *Ier.*31.18. *Lam.*5.

Doct.
God is merciful to all penitent ſinners.

Ezek.18.21.

21.

21. Hereunto come sundry examples of *Manasses*, 2 *Chro.*33. of *Paul*, *Act.*9. of the *Iewes* that crucified the Lord of life, *Act.*2. The like I might say of sundry others.

*Reas.*1 The reasons, First, No penitent person ever perished from the foundation of the world to this present, neither shall from this present to the end of the world. God which cannot lie hath promised grace to the humble and and contrite heart. Repentence is as a table on which we take hold after shipwracke, to bring us safe and sound to land. *No sinne* is unpardonable, if the sinner could repent, no not the sinne against the holy Ghost. Secondly, Gods mercy is above all his workes, he knoweth whereof we are made, he remembreth that we are but dust: he is slow to anger and of great kindnesse, *Psal.*103. Thirdly, he hath shewed some mercy in a temporall deliverance for a temporall repentance, as we see in *Ahab*, who obtained the respite of punishent, when he had but an outward humiliation, 2 *King.*21. if wicked *Ahab*, who did sell himselfe to worke wickednesse in the sight to the Lord, repenting *with fasting & sackcloth*, God deferred his judgment threatned; how much more shall true repentance obtaine the love and favour of God, and blot out all our offences out of his sight?

2 King.21. 27.

*Use.*1. From hence arise sundry uses. First, from the nature of contraries, we learne that to such as continue in sinne, and have hearts that cannot repent, there is no mercy to be looked for: because they *treasure up unto themselues wrath against the day of wrath*, and revelation of the righteous judgment of God, who will render to every man according to his deeds. And therefore the Apostle saith, Vnto *them that are contentious and doe not obey the truth, but obey unrighteousnesse shall be indignation and wrath, tribulation and anguish upon every soule of man that doth evill, of the Iew first, and also of the Gentile.* Woe then to all such as lie in sinne and please not God, they fill up their sinnes alway,

Revel.2,5.

alway, and his wrath shall come upon them to the uttermost. True it is, every unrepentant sinner can say, the Lord is mercifull, and Christ is the Saviour of the world: but to whom is he mercifull, and whom will he save? Not every one that can say, Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of the father which is in heaven. To this purpose consider 1
these few rules. First, God hath made no promise in all the Scripture to impenitent persons. Search the Scriptures, for in them ye looke to have eternall life; but in the whole volume of that booke ye shall not find one line or letter that will minister comfort to the soule that continueth in evill doing. Secondly, they deceive themselues 2
that looke for mercy, that lie under wrath, and see not their owne misery. Indeed there is promise of mercy, yea sundry promises in every Prophet and in the writings of the Apostles; but they are made to the penitent. The Lord God hath no pleasure at all that the wicked should die; but *then they must returne from their owne waies, that* Ezek. 18. 21. 23.
they may live: he will put all their wickednesse out of his remembrance; but first *they must turne from all their sinnes that they have committed*, and do that which is lawfull and right: he hath promised to draw neere unto them; but Iam. 4. 8. 10.
then *they must draw neere unto him, yea they must clense their hands and purifie their hearts*: he hath said he will lift them up; but *first they must humble themselues in the sight of the Lord*. Thirdly, Christ Iesus is a Saviour; but he saveth 3
none but such as are his people: none are his people; but such as beleeve in him, and none beleeve in him, but those whose hearts are purified by faith. Except we be new creatures, let us never say, we are in Christ, or that he is a Saviour unto us; he hath wrought the great worke of redemption, and paid a deare price to ransome us, his own pretious blood: but let us remember and never forget, *that he gave himselfe for us, that he might redeeme us from all*

Tit.2.14. *iniquity, and purifie unto himselfe a peculiar people, zealous of good workes, Tit.2.* Lastly, consider, that notwithstanding the shield & shelter of the mercy of God, to which every man runneth, he hath brought sundry both generall and particular judgments upon the children of disobedience,

Rom.1.18. and his *wrath hath beene revealed from heaven against all ungodlinesse and unrighteousnesse of men*, who no doubt builded with the untempered morter of supposed mercy, but were swallowed up with his justice. Such were the old world, who no doubt set up an Idol, all made of mercy, but they found him to be a God of justice. Such were the Cities of *Sodome* and *Gomorrah* with the rest of the plaine, *Gen.19.* Such were *Pharaoh* and the Egyptians that pursued Israel to the red Sea, and infinite others. Nay see how God hath whipped his owne children, and scourged them with greevous chastisements, as

Pro.11.31. 1 Pet.4.17. 18. we see in *David*, and other Saints, if judgment have begun at Gods owne house, what shall the end of them be, that obey not the Gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?

Secondly, hence ariseth matter of much comfort to the humble and contrite spirit that is *weary and heavy laden*

2 Math.11.28. 29. with the waight and burden of his sinnes lying heavy upon his conscience. Nothing indeed can come hereby to the impenitent, that is, to the obstinate and wilfull offender that resolveth to continue in his sinne, neither can he looke for any thing but judgement that hangeth over his head and lyeth at the dore: but to the humble and repentant sinner there are a thousand comforts, & a treasury of mercies laid up in store for him, to keepe & preserue him from doubting and despaire. Such Christ Iesus calleth unto him, & embraceth them in the armes of his mercy, that they should not be dismaied all the multitude or greatnesse of their sinnes but rather lay hold upon the multitude and greatnesse of his mercies, which are infinite, higher then

the

the heavens; broader then the Seas, deeper then the earth, and ſurmount all the ſinnes which they have committed. O what comfort is it to a ſicke man, lying and languiſhing upon the bed of ſorrow, to heare of a certaine and Soveraigne medicine, a preſent and effectuall remedy of his diſeaſe! and ought it not to find reſt in our ſoules, when we are willed to come to Chriſt, the Phyſitian of the ſoule? ought it not to be as marrow unto our bones, and bring peace to our ſoules, foraſmuch as his yoke is eaſie and his burden light? Who ever came penitently unto him, and went away heavily or diſcomfortably? If it were the ſaying of a great Prince, that none ſhould depart from his preſence heavy-hearted; how much more may we be aſſured it is the voyce of the King of kings, that no penitent perſon ſhall ever go from him without grace and favour comfortleſſe? Repentance is a ſalve that healeth all the woundes of the ſoule. Search into the examples of all the Saints from the beginning of the word. What was it, turned *Noahs* drunkenneſſe into ſobriety? Repentance. What changed the unnaturall luſt and exceſſe of *Lot* into cleanneſſe and purity? repentance. What was it that caſt *Manaſſeth*, *Paul*, and many others into a new mould; and of oppreſſors, perſecuters, blaſphemers, made them meeke and gentle as Lambes? repentance. No man was ever ſaved without repentance: for finall impenitency bringeth damnation. Damnation is a neceſſary effect of divine juſtice from the juſt God; brought upon vniuſt offenders. Such ſinners and tranſgreſſours can have no peace with God without reconcilement: there is no reconcilement without remiſſion: no remiſſion without Chriſt: no Chriſt without faith: no faith without repentance. Woe then to ſuch as preſume of hope of pardon without paiment: theſe diſioyne faith and repentance, and ſeparate mercy and juſtice aſunder in God, to whom both are alike eſſentiall, & in whom both are infinite: for albeit

Suet. in vita Titi reſpat. c.

Gen. 9. 25. & 19. *cum.* 2 Pet. 2. 8. 1 Tim. 1. 13. 2 Chro. 33. 12 Eſay. 11. 9.

his mercies exceed his iuſtice in his workes toward us, yet in himſelfe they are alike. And woe unto ſuch as ſay, though we giue our ſelues to the free and full practiſe of ſinne, yet God is abundantly, nay infinitely mercifull; for ſuch ſhall certainly periſh in their preſumption, and to make him all mercy is to leave him to be uniuſt in ſuffering ſinne to go unpuniſhed, whereas the judge of all the world ſhould do right, *Gen.* 19.25.

3 Laſtly, it is our duty, as we deſire grace and mercy, ſo to practiſe repentance betimes: All will ſeeme to be willing to haue remiſſion of their ſinnes, but all do not take the right way, nor uſe the meanes to attaine unto it, which is by repentance. Now we haue ſundry motiues to moue us and perſwade us to repentance, which we muſt no leſſe affect, then we do repentance it ſelfe. Motiues to ſtirre up to repentance.

1 First, the man that liueth without repentance is farre worſe then the baſeſt creature, then the bruit beaſt. It would be thought a baſe compariſon to compare ſuch to a dogge, or Swine, or Serpent, but it is too good for ſuch baſe and worſe then brutiſh perſons that forſake God, and will haue no communion with him. For their miſery and torments begin after this life, whereas the bruit beaſts periſh, and there is an end of them with this life. That which our Saviour ſpeaketh of impenitent *Iudas*, who ended his his daies in deſpaire, may be ſaid of every impenitent perſon, Woe *unto that man by whom the Sonne of man is betrayed, it had beene good for that man, if he had not beene borne*: and in an other place, *one of you is a Deuil, and is condemned already*, becauſe he hath not beleeued and repented. Secondly, ſuch a one is under the power of Satan which is the greateſt and ſoreſt bondage: all the *Pharohs* and *Hazaels* in the world cannot be compared with his tyranny, as 2 *Tim.* 2. for impenitent the are *taken captiue by the Diuell, and holden in his ſnares to do his will.*

Math. 26.24.

Ioh. 6.70. & 3.18.

2

2 Tim. 2.26.

3 Thirdly, ſuch are in danger of all the iudgements of God

to

to fall upon their heads every houre. For albeit they should escape them in this life, yet they are but respited or reprived, as the judge sometimes doth the malefactour that is afterward executed: and in the meane season, all the fearfull plagues and punishments that have come upon sinners are imminent & may suddainly & swiftly come upon them. They may be summoned to the barre of Gods judgement in this life, as *Adam* was, *Gen.* 3. and *Caine*, chap. 4. they may be drowned in the waters with the old world *Gen.* 6. with *Pharaoh* and the Egyptians *Exod.* 14. they may be overthrowne and overturned with fire & brimstone from the Lord out of heaven, as *Sodome* and *Gomorrha* were, *Gen.* 19. they may perish with the arrowes of Famine, Pestilence, the Sword, banishment, and evill beastes, as many in Israel, *Ezek.* 5. they may suffer & sustaine all the plagues of Egypt, as the King and people of Egypt, *Exod.* 7. &c. they may be burned and consumed with fire, as the captaines and their fifties, 2 *King.* 1. they may be stung with fiery Serpents, and perish, as the people in the wilderneſſe *Numb.* 21. the earth may open and swallow them, as it did *Dathan* and *Abiram*, *Numb.* 6. *Psal.* 106. they may destroy themselues, and lay violent hands upon themselues, as *Saul* and *Athithophel*, 1 *Sam.* 31. 2 *Sam.* 17. they may fall headlong, and burst a sunder in the middle, & all their bowels gush out, as *Iudas*, *Act.* 1. they may be smitten by the Angel of the Lord, & be eaten up of wormes, as *Herod* was, because *he gave not God the glory*. chap. 12. they may be smitten with blindnesse by the hand of the Lord, and a mist & darknesse may fall upon them, that they may seeke some to lead them by the hand, as *Elymas* the sorcerer, and sundry others. This is that of which our Saviour warned his hearers by occasion of the suddaine slaughter *of the Galileans, and those eighteene upon whom the tower in Siloe fell and slew them*, that except they did returne, they should all likewise perish. *Luk* 13. Fourthly, such are in danger not

Gen. 3. 9. & 4. 9. & 6. 7.
Exod. 14. 28. Psal. 136. 15.
Gen. 19. 24.
Ezek. 5. 15. 16. 17.
Exod. 7. & 8. & 9. & 10. &
2 King. 1. 10. 12.
Numb. 21. 6. & 16. 31. Psal. 106. 17.
1 Sam. 31. 4.
2 Sam. 17. 23.
Act. 1. 18.
Act. 12. 23.
Act. 13. 11.
Gen. 19. 11.
2 King. 6. 18.
Luk 13. 3.

onely of these corporall plagues to fall upon the body, but of eternal death and everlasting damnation from the comfortable presence of God, the heaviest judgment of all the
Act. 17 30.31 rest, as *Act.* 17. *Now God commandeth all men every where to repent, because he hath appointed a day in which he will judge*
5 *the world in righteousnesse.* Fiftly, God oftentimes knocketh at the dore of our consciences to open unto him. This is the acceptable season of comming to Christ. This is the time appointed for repentance, make much of it, we know not whether we shall have it againe. He that abuseth and mispendeth that time, forfeiteth his Salvation, as *Eccl.* 9.
Eccl. 9.10. *Whatsoever thine hand findeth to do, do it with thy might: for there is no worke, nor devise, nor knowledge, nor wisedome in*
6 *the grave, whither thou goest.* Lastly, none can be made partakers of eternall life, but such as are penitent. It is vaine
Numb. 23.10. with *Balaam* to wish for heaven, and *to dye the death of the righteous*, except we live the life of the righteous, and repent us of our sinnes, and so *turne from our evill wayes* with these *Ninevites*. To conclude, let us take heed least these men rise up in judgment and condemne us, who repented at the preaching of one Prophet: the more hath beene committed to us, the more shall be required at our hands. The Lord that searcheth the hearts and tryeth the reines, *Ier.* 7. *to give to every man according to his waies* and according to the fruite of his doings, turne us unto him, and then we shall be turned, to whom be glory and praise in the Church for ever, Amen.

A Recapitulation of the doctrines in this Treatiſe.

God warneth before he puniſheth.
Gods threatnings are conditionall.
Generall ſinnes procure generall judgmentes.
The preaching of the word is the meanes to worke faith.
It is a fruit of repentance to take revenge for ſinne, of our ſelues.
Publike faſtes were alwaies called and ſolemnized in dangerous times
Repentance is wrought by the preaching of the word.
Repentance muſt be ſpeedy and not prolonged.
Superiors muſt give good example to their inferiors.
We have need to ſtirre up our ſelves and others to repentance.
Faſting and praier muſt be joyned together.
Prayer is a meanes to remove Gods judgments.
Prayer muſt be earneſt, zealous, and feruent.
Prayer muſt be directed to the true God onely.
Prayer and repentance muſt go together.
The naturall man not yet called muſt repent.
Repentance ſtandeth in turning from our evill waies unto God.
Where true faith is, there is a feare of judgments to come
God ſeeth all things, and approveth that which is good.
God is gratious and mercifull to penitent ſinners.

GODS TRVMPET, SOVNDING THE ALARME,

Sommoning all persons speedily to repent, and turne unto God,

teaching the doctrine, removing the hindrances, and urging the practise of true repentance, before the evill dayes come which are at hand.

Act. 17. 30. 31.

The times of this ignorance God winked at, but now commandeth all men every where to repent:
Because he hath appointed a day in the which he will judge the world in righteousnesse, &c.

Revel. 2. 5.

Remember from whence thou art fallen and repent, and doe thy first works, or else I will come unto thee quickly, and wil remove thy Candlesticke out of his place, except thou repent.

LONDON.
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GODS TRVMPET SOVNDING THE ALARME, SVMMONING ALL PERSONS SPEEDILY TO REPENT.

An Exposition upon Luk. 13. 1. 2. &c.

1 *There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their Sacrifices.*

2 *And Iesus answearing, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?*

3 *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

4 *Or those eighteene, upon whom the towre in Siloe fell, and slew them, thinke ye that they were sinners above all men that dwelt in Ierusalem.*

5 *I tell you, Nay: but except ye repent, ye shall all likewise perish.*

6 *He spake also this Parable, &c.*

HEre is a communication touching an inhumane and cruell fact of *Pilate* against certaine *Galileans*. The maine doctrine & use taught by our Saviour, who tooke all occasions to doe good to soule and body, is to

move to repentance, comprehended in these words, *except ye repent, ye shall all likewise perish.* The preaching of this necessary truth be all that were present arose upon the report and information, which certaine made to him of *Pilates* barbarous and bloody action: which was so much the more foule and beastly: first, because he was president and *Governour* of *Iury*, under the Romane Emperour, and as a judge ought to have proceeded according to Law, to have kept and preserued the Country in peace and quietnesse, and not to have used force and violence in sheding of blood: Secondly, because these *Galileans* did *not properly belong to his jurisdiction*, neither were these within his liberty, but did belong to *Herod*, and therefore if they had offended, they were to be sent to him, to whom they were bound to give on account; as he dealt afterward with Christ whom he sent to *Herod*, *Luk.* 23.7. Lastly, because this murther was committed upon their persons, whiles they were in a sacred place, which should have bin as in a sanctuary, and performing a sacred duty in offering sacrifice, which should have purchased unto them an immunity from such danger. But what these sacrificers were, what there sacrifice was, and where the place of meeting was, it is uncertaine: whether they were Proselytes sacrificing at *Ierusalem*, or as the *Samaritans* sacrificing elsewhere *in the mountaine*, it appeareth not. But this is certaine and appeareth evidently, that in the time of sacrificing as the blood of the beast was shed and ranne downe, *Pilate* came upon them with his men of warre and shed their blood, so that the blood of the men and of the beasts was *mingled* together.

Pilates barbarous cruelty in three respects.

1

Math. 27. 11.

2

Luk. 23.7.

3

Ioh. 4. 20.

Of this strange and sauage practise there were some that informed our Saviour, whereupon he began to make use thereof, and to preach to them the doctrine of repentance, & to apply it the to consciences of all his hearers, as also to reprove and meet with a secret & common corruption

ruption that reigned in them. For it ſeemeth by Chriſts Queſtion, that ſuch as were preſent and ſaw that ſlaughter judged hardly and uncharitably of thoſe men that ſo ſuffered, as being notorious and extraordinary wicked perſons, becauſe ſuch things had befallen them, and therefore he propoundeth a generall doctrine, *I tell you Nay:* but except your ſelues be take your ſelues to a better courſe and reſolue to lead a new life, ye ſhall in like ſort periſh as well as they.

To worke a deeper impreſſion of this in their hearts, he addeth and annexeth another example, not much unlike the former of a like ſuddaine judgment, upon eighteene perſons which periſhed by the fall of a tower in *Siloe*. This *Siloe* was a calme ſtreame or little brooke *running ſoftly*, which riſeth at the root of mount Sion, flowing at certaine times onely, which carried the water about *Ieruſalem*, and had upon it a fort builded as a Caſtle or Citadell. Of this read more in *Ioſephus*, Now certaine ſtanding under it, a piece of the Tower and wall fell downe, and cruſhed 18. of them to death. Vpon occaſion of this example alſo, he preſſeth again the former doctrine and in the ſame words, as if he ſhould ſay, Becauſe theſe 18. were ſlaine, and died in that ſuddaine fall, not once thinking of death, impute you the cauſe of this extraordinary event and ſucceſſe, to be their extraordinary ſins? *I tel you: Nay, but except ye repent, ye ſhall all likewiſe periſh.*

Hieron. in 8. cap. Iſaj.

Eſay. 8. 6. Ioh. 9. 7.

De bello Iudai. lib. 6. cap. 11.

When he hath thus propounded the doctrine, he farther amplifieth & explaneth it by a Parable or ſimilitude: as if he ſhould ſay, I wil tel you in what caſe the Church of *Ieruſalem* in generall, & you here preſent in particular are: it is as much as if a man had a large Vineyard, & in it had planted a fig-tree. Now when he had ſet it in his fruitfulleſt ground & fatteſt ſoile, he looked for the fruit of his labours: & at the time of bearing, he cõmeth, & calleth the dreſſer of the vineyard, he ſaith, Loe, I have planted this fig

tree, I have ſpared it a good time, and yet it remaineth barren & bringeth forth; no fruit what remaineth but that I cut it downe? The dreſſer, whether in regard of pitty and commiſeration, or that continuance of time might do ſome good, or hope that other or farther dreſſing might helpe to amend the matter, pleadeth with the Lord of the Vineyard for the Vineyard, I will dreſſe it, and dung it, and digge about it, and uſe all good meanes I can: and it may be the next yeare, your patience and forbearance ſhall not be repented off, and my labour ſhall not be grudged at: but if after all this toile & paines-taking it yeeld no fruit, then thou maieſt cut it downe. This is the ſumme of this Parable; the application whereof is. So God hath placed you of *Iudea* in a fertile place, hath beſtowed many bleſſings upon you, and hath looked for good fruit from you, but behold ye bring forth none; I tell you therefore, except ye repent & that ſpeedily, *ye ſhall all likewiſe periſh.* Now for our better proceeding in the orderly handling of theſe words.

Obſerve herein 2. things
- An exhortation to repentance or a threatning of deſtruction to the impenitent, *verſ.* 3. & 5.
- An amplification or enlargement thereof in the reſidue.

The amplification or illuſtration is
- By examples.
- By a parable.

The examples are of the
- *Galileans*
- Eighteene upon whom the tower fell and ſlew them.

The

The ſecond amplification, which is by parable, we will reſerue to the proper place, & handle the ſame particularly. For all theſe things belong vnto us, as well as unto thoſe to whom they were ſpoken by our Saviour, and may be applied to us as well as unto them. The doctrine of repentance was never more needfull to be preached, and the threatning alſo as fully concerneth us, Except we repent, we ſhall likewiſe periſh, as *Marke* 13. leaſt we paſſe by the exhortation uttered to the Diſciples by our Saviour as impertinent to us, he addeth, *What I ſay unto you, I ſay unto all, Watch*: So it is in this place, as if he had ſaid, what I ſay unto theſe, I ſay unto all, Repent. Wherefore, the generall point that Chriſt laboureth to preſſe and perſwade is, to worke in them and in all others, repentance. This teacheth, that the onely way to prevent and eſcape the judgments of God is to amend our lives and turne unto him with all our hearts, and to repent from dead workes. We live in the dayes of many judgments, ſome lying heavy upon us, others hanging over our heads, ſo that we may ſay with the Prophet. *Pſal.* 130. 1. *Out of the depths have I cried unto thee, O Lord*: and 42. 7. *deepe calleth unto deepe at the noyſe of thy water ſpoutes; all thy waves and thy billowes are gone over me.* The meanes ordained of God to revoke his heavy hand gone out againſt us is to turne from our evill wayes. See this *Deut.* 4. after that God puniſheth his people for their ſinnes, he ſaith *When thou art in tribulation, and all theſe things are come upon thee, even in the latter dayes, if thou turne to the Lord thy God, and ſhalt be obedient unto his voyce, hee will not forſake thee nor deſtroy thee: if thou ſeeke him with all thine heart and with all thy ſoule.* Thus the Lord ſaid to *Salomon* 2 *Chro.* 7. *If I ſhut up heaven that there be no raine, or if I command the Locuſtes to devoure the land, or if I ſend peſtilence among my people: if my people which are called by my name ſhall humble themſelues, and pray, and ſeeke my face and turne from their wicked*

Mark. 13. 37.

Doct. The way to prevent Gods judgments is to amend our lives.

Deut. 4. 29, 30, 31.

2 Chro. 17. 13, 14.

wicked wayes, then will I heare from heaven, and will forgive
Ier. 3 22. *their ſinne, and will heale their land.* And the Prophet *Ieremy*
Math. 3. 7. bringeth in the Lord ſpeaking, *Returne ye back-ſliding chil-*
8. 10. *dren, & I will heale your backſliding.* So doth *Iohn* the *Baptiſt* reprove the Phariſees, *O generation of vipers, who hath warned you to ſly from the wrath to come? bring forth therefore fruits meet for repentance: and now alſo the axe is laid unto the root of the trees: every tree which bringeth not forth good fruit, is hewne downe, and caſt into the fire.* So then the onely way to ſtay Gods hand, and to ſtop his judgments now that his arrowes fly through the land, is to returne from all our evill wayes, and to cauſe others to returne.

Reaſ. 1 The reaſons follow: Firſt, becauſe untill we repent all judgements hang over our heads, and ſhall overtake us, as they did the old world, as they did *Sodome* and *Gomorrha*, as they did *Pharaoh*, and infinite others. We may be deſtroyed by fiery Serpents, burned in the fire, drowned in the waters, ſwallowed up in the earth as *Dathan* and *Abiram*: and may looke every day for ſome plague or other to find us out and ſeaze upon us. Secondly, when we truly repent, forgiveneſſe of ſinnes and other bleſſings do follow. For repentance and remiſſion go together. We ſee
Ionah. 3. 10. this in the *Ninevites*, *God ſaw their workes, that they turned from their evill wayes, and he repented of the evill he had ſaid he would do unto them, and he did it not.*

Uſe. 1. If then we would prevent Gods judgments, firſt, we muſt beware of all falſe & counterfeite turnings, and by-pathes of our owne invention, and walke in the Kings high way. Some make confeſſion of our ſelues to have ſinned, and to ſay, I am a ſinner, to be true repentance; but thus every civill man ſhould repent. Some make all kind of ſorrow and greefe, and ſheding of *teares* to be turning to God; but ſo ſhould *Eſau* repent. Some content themſelues with a little humbling and an outware caſting downe of themſelues, to hang *downe their heads* for a day

like

like a Bulrush, but so should *Ahab* repent. Some thinke every good *word Lord, Lord, to be* repentance, and if they can but say Lord have mercy upon me, they have truly repented, but so should every sicke man repent. Others, turne not from sinne, untill sinne turne from them, and they leave it not, till they can follow it no longer; but thus every old man repenteth. Others turne from one sinne to an other, as many from one disease into another: and from evill to worse, as it were from a fever into a frenzy. Lastly, others turne from some sinne, but not from all: they will keepe some beloved sinne still; but thus *Herod* and *Iudas* repented: but this must be the Covenant that we make with God to keepe us from all sinne, remembring that *he which faileth in one point is guilty of all.* All these blind wayes wherein the greatest sort doe walke must be avoyded of us. True it is, wicked men may walke in all these pathes; they may confesse their sinnes and desire others to pray for them: but this is an enforced repentance this is compulsion, not conversion; and thus *Pharaoh* repented: whereas true repentance must be voluntary, and as a free-will offering. They may confesse some heinous and capitall sinne, knowne to others as well as to themselues, whereby they have brought shame and confusion upon themselues; howbeit they will not confesse all, but thus *Iudas* repented, saying. *I have sinned, in that I have betrayed innocent blood*; but he acknowledged not his covetousnesse, that he was a theefe and kept the bagge. They have often some remorse and touch of conscience, but it is a great deale more for the punishment threatned or inflicted, then for the sinne committed: if they might any way escape the punishment, the sin would never trouble or torment them: but thus *Caine* repented, who cryed out, *My punishment is greater then I can beare.* Besides, what contrition or compunction of heart soever they may have, it is but as a flash of lightning, it is not constant; it

Iam. 2. 10.

Math. 27. 4.

Gen. 4. 13.

is not constant; it is not joyned with an unfained desire to forsake sinne and to turne unto the Lord, neither with any perswasion of Gods goodnesse and mercy in Christ Iesus. To conclude, we may be assured of true repentance and of our turning to God by these three infallible tokens: first when we can say before the Lord, that there is no sinne but we doe as heartily desire never to commit it, and as unfainedly crave of God to give us strength to leave and forsake it, as we desire he would not plague and punish us for it. Every man desireth to be freed and exempted from the punishment; happy are we if we have as great a desire to be freed from the sinne. Secondly, when we as earnestly crave and covet to forsake sinne, as we desire that God would forgive us our sinnes, and not impute them unto us: Lastly when we as truly hate sinne, as we desire to be partakers of eternall Glory in the kingdome of heaven. These are unfallible signes of true repentance and turning unto God, which were never found in any wicked man in any age of the world, neither indeed can be.

How to be assured that our repentance and sorrow are true.

2 Secondly, must all repent and amend their lives, as the onely meanes and remedy which God hath appointed to turne backe his judgments? then it is necessary for us to know what we are by nature, or of our selues, that we may learne what is our owne, and what is not our owne. For we shall never returne unto God, untill we know how far we are turned from him: neither come into the right way, till we heare how farre we are gone out of it: nor will we labour to reforme our lives, untill we know how much we are deformed: nor become wise in God, untill we see our owne folly. *The whole* (saith Christ) *need not the Physition, but they that are sicke.* Now that we may search throughly into our selues, and make an Anatomy of our soules, and plowgh up the ground of our hearts, let us observe these few rules following. First, every man that commeth

Math. 9. 12.

Rules touching conuersion.

The first rule.

commeth of *Adam*, and iſſueth out of his loines (as all mankind doth) is guilty of his ſinne and diſobedience in eating of the forbidden fruit. And if we had no inherent ſinne of our owne, this imputed ſinne of his were enough to condemne us: for we, even we our ſelues in his loynes did eate of the forbidden fruit, we beleeved not God, we hearkned to Satan, we were ſeduced and deceived as well as he. In this the proverbe holdeth true, which is juſtly reproved in the Iewes. *The fathers have eaten ſowre grapes, & the childrens teeth are ſet on edge.* This the Apoſtle teacheth at large *Rom.* 5. *By one man ſin entred into the world & death by ſinne.* Now this ſinne of *Adam* paſſeth to his poſterity be two meanes; by imputation and propagation. The puniſhments which all men ſuffer do plainely argue that the ſinne of *Adam* is imputed to us therefore he addeth in the next wordes, *Death paſſed upon all men, for that all have ſinned*, to wit, in him. Ezek. 18. 2. Rom. 5. 12.

But becauſe this rule is not eaſily yeelded unto, but we are ready to ſay with *Nicodemus*, *How can theſe things be*, *Iohn* 3. and with the Diſciples that followed him, *This is an hard ſaying, who can here it*, *Iohn* 6. 60? We will propound and anſwer a few objections, that may ſeeme to ſtand in the & way contradict the former rule. Firſt it may be alleaged, We were then unborne, and lived many thouſand yeares after him, how then can his ſinne be ours, more then ours be his? How then can we be guilty in that reſpect before God? I anſwer, that the ſinne of *Adam* was not onely perſonall, neither did he ſinne as a ſingular perſon, but as carrying all mankind in the ſtocke and originall, no otherwiſe then our Saviour, ſatisfying for us on the croſſe hath not ſatisfied for us as a private perſon, but as ſuſtaining and repreſenting the whole Church in the head, as 2 *Cor.* 5. *If one died for all, all likewiſe were dead*: and *Rom.* 6. *We are dead with Chriſt, & crucified with him.* If then we died in Chriſt dying, and were likewiſe crucified with him, *Ob.* *Anſw.* 2 Cor. 5. 15. Rom. 6. 6. 8.

him, who can doubt but it may be ſaid, that we ſinned in *Adam*? For if the righteouſneſſe and ſatisfaction of the ſecond *Adam* be imputed to us, why ſhall not the ſin of the firſt *Adam* in like manner be imputed, eſpecially ſeeing the righteouſneſſe of Chriſt is imputed unto us, that the ſin of *Adam* might not be imputed unto us? And beſides the ſacred recordes of holy Scripture, doth not this accord with good reaſon? For inaſmuch as *Adam* received good things not for himſelfe alone (as we do) but for his poſterity it is not to be marveiled at, if being ſpoyled, or rather ſpoyling himſelfe of theſe good things, he loſt them for himſelfe & his poſterity. If a man be capitally puniſhed for high treaſon againſt his Prince, and forfeit his eſtate and be thereby brought to poverty, his children alſo have their blood ſtained and looſe their nobility. Even as he that is borne of Parents infected with the Leproſie, draweth from them like contagion: ſo it is with ſuch as are borne of *Adam*, out of his loynes iſſueth a naturall deprauation and contagion. So then we muſt conſider, that we are all *Adams* ſeed and poſterity, he was the common father of us all, whatſoever he receiued, it was for himſelfe and his poſterity, and whatſoever gift he loſt, he loſt them for himſelfe and all his poſterity, as it is ſaid that *Levi payed* tithes *in Abraham*, albeit by his office *he received tithes*, *Heb.7.9.* Religion and the image of God in which he was created, if he had ſtood faſt in his eſtate, had beene hereditary and entailed to his poſterity, as an inheritance to be conveied from the father to the children: but when he fell from God, he is ſaid *to beget a ſonne in his owne likeneſſe after his owne image*, not in the image of God.

Calu. juſtit. lib. 2. cap. 1.

Gen. 5. 3.

Rom. 5. 14. 15. 16. 17. 18. 19. This the Apoſtle toucheth in many places *Rom. 5. Death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion.* And againe, *Through the offence of one many be dead.* And againe, *The judgment was by one to condemnation.* And againe, *by one mans offence death reigned by one.* And againe, *By the offence*

of

of one, judgment came upon all men to condemnation. And againe, *by one mans diſobedience many were made ſinners.*

Secondly, it may be objected, What reaſon is it, that we ſhould anſwer for an other mans ſinne? This may ſeeme iniuſtice in God, and wrong done to the ſons of men to condemne them for an other: for what could we helpe or hinder *Adams* fall? I anſwer, this indeed ſeemeth ſtrange to the carnall or naturall man, wherein the rule of the Apoſtle, if in any thing, holdeth in this, Let no man deceive himſelfe: *if any man among you ſeemeth to be wiſe in this world, let him become a foole, that he may be wiſe.* But howſoever few among the multitude thinke or beleeve they ſhall anſwer for *Adams* ſinne; yet we muſt know it was not his ſinne alone, but a common ſinne, his and ours as he was a common or publike perſon, and carried all mankind in him. If any aske the reaſon, why the ſinne of *Adam* ſhould be imputed to his poſterity, rather then the ſinne, of other parents, as our fathers, grandfathers, or great-grand-fathers to their children: I anſwer, the difference appeareth in diverſe reſpects: Firſt, by the ſinne of *Adam* we loſt originall purity, but not by the ſinnes of the other. Secondly, we ſhewed before, that *Adam* received gifts which he ſhould have conveyed to his poſterity: when they were loſt, it commeth to paſſe juſtly, that all his poſterity ſhould be ſtripped and deprived of them: but our grand fathers or fathers received not ſupernaturall gifts, which by an hereditary right were to be derived to their children. Beſides, the ſinnes of ſuch Parents were perſonall or proper ſinnes, becauſe they did not ſuſtaine the perſons of their poſterity, it cannot be ſaid of *Hezekiah*, *Iehoſhaphat*, or *Ioſiah*, who were the poſterity of *David*, that they did in the loynes of *David* murther *Vriah*, or commit adultery with her that was the wife of *Vriah*. Let us ſee the truth of this in the example of *Adam*. He was the roote and originall of all ſinne, he diſ-

Obiect. 2.

Anſw.

1 Cor. 3. 18.

Cur omnium ſit culpa, paucorum ſcelus Seneca in Hippoli.

Velut agmine facto, quadrata ſe portarunt, et terras turbine perflant; Virg. Æneid. lib. 1.

obeyed the Commandement of God, and after that, a flood gate being opened, followed a multitude of ſinnes: yet doubtleſſe onely that firſt ſin of *Adam* was imputed to his poſterity, not his daily failings, becauſe by this ſin he brake the Couenant of God made with him, as with the author and originall of all mankind. To conclude then, we muſt diſtinguiſh of *Adams* ſinnes: they are of two ſorts, his firſt ſinnes and his after ſinnes. His firſt ſin was the ſinne of mankind generally, this was not his alone, nor ours alone but his and ours joyntly together: his after ſinnes (for no doubt he ſinned dayly, being now become a ſinner) which he committed as a private man, were his alone: being ſins of his perſon, not of his nature, and therefore not to be laid to our charge.

Obiect. 3. The laſt objection is out of the Prophet *Ezekiel*, chap. 18.4,20. *All ſoules are mine, as the ſoule of the father, ſo alſo*
Ezek. 18.4. *the ſoule of the Sonne is mine, the ſoule that ſinneth, it ſhall dy:*
Deut. 24.16. *the Sonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſonne.* How then commeth it to paſſe, that we die for anothers ſinne? or wherefore is the ſinne of *Adam* imputed to us? or is it credible, that that he which forgiveth us our owne ſinnes, will impute to any one an other ſinne? I anſwer, the meaning of the *Anſw.* Prophet is, that none periſh or are puniſhed being innocent, therefore the ſonne that is innocent ſhall not beare the puniſhment of his father that is guilty, So in the law,
Exod. 20.5. when the Lord threatneth to viſit the iniquity of the fa-
Ezek. 18.2. thers upon the children, he underſtandeth ſuch children as walke in their fathers ſteppes, and are partakers of the ſame ſinnes. For in this place he reproveth them that uſed this Proverbe, *The fathers have eaten ſower grapes, and the childrens teeth are ſet on edge.* But the ſonnes of *Adam* cannot be ſaid to be innocent, as they which not onely ſinned in *Adam* as in the ſtocke and roote of mankinde, but alſo themſelues are borne ſtained with the ſame depra-

vation

vation and prone to the ſame ſinne. So then this place maketh nothing to the preſent matter: for the firſt ſin of *Adam* was not perſonall, being as one that repreſented the perſon of his poſterity; whereas the Prophet ſpeaketh of the ſinnes of the fathers whoſe ſinnes are meerely perſonall, as they that in ſinning did not ſuſtaine the perſons of their children.

The ſecond rule dependeth upon the former, which is, that in all men in regard of the guiltineſſe aforeſaid, the whole nature of man is corrupted, ſo that the whole man lyeth in evill, as *Ioh* 5. *The whole world lyeth in wickedneſſe*: ſo we may ſay that every part and power of ſoule & body is infected with ſin as with a foule Leproſie from the crowne of the head to the ſole of the foot, there is nothing in us but woundes and bruiſes and putrifying ſores, ſo that we may cry out with the Leper, *I am unclean, I am uncleane*. No man is free from this blot, *whatſoever is borne of the fleſh, is fleſh Ioh.* 3.6. We are by nature the *children of wrath Eph.* 2.3. Who can bring forth *a cleane thing out of an uncleane*? There is not one *Iob.* 14.4. *David* acknowledgeth himſelfe infected with this contagion from his *conception. Pſal.* 51.5. and in this common lot he doth bewaile and lament his owne. This we muſt confeſſe to be in our ſelues, and thus the Apoſtle teacheth *Rom.* 3. *Are we more excellent* or better then they? *No in no wiſe: for we have before proved both Iewes and Gentiles, that they are all under ſinne, As it is written, There is none righteous, no not one, and they are all gone out of the way, and their throate is an open Sepulchre, with their tongues they have vſed deceit, the poyſon of Aſpes is under their lippes, &c. that every mouth may be ſtopped, and all the world may become guilty before God.* This was ſignified by Circumciſion, for by that externall ſigne or Symbole the Church was and is warned, that there was ſomewhat in man (ſo ſoone as he was borne) that ought to be cut off and corrected. The end of

The ſecond rule. 1 Ioh. 5.19. Levit. 13.45. Ioh. 3.6. Eph. 2 3. Iob. 14.4. Pſal. 51.5. Rom. 3.9.10. 11.12.13.14. &c.

our

our Baptiſme is the ſame, which is the Sacrament of our clenſing in the blood of Chriſt, by which our naturall filthineſſe is waſhed away. Neither doth the eſtate of this univerſall contagion belong only to *Turkes* and infidels, to the Sauages or evill Chriſtians, but even to the off-ſpring of the Godly & faithfull, even as he that was Circumciſed begate one that was uncircumciſed; & as a graine of wheat well winnowed from the chaffe bringeth forth (when it groweth) wheat with chaffe againe. Therefore when any man hath children of evill diſpoſition, he muſt acknowledge his owne jmage in them: and when he hath
Ioh.1.13. good children, he ought to admire the worke of God in them & to cõfeſſe their goodnes to be his jmage, who are *not borne of blood, nor of the wil of the fleſh, nor of the wil of man, but of God, to whom all Glory and praiſe is due.* The Lord Ieſus alone was free from this common contagion and corruption, who derived not originall ſinne from his mother. True it is, that all men ſinned in *Adam*: & it is as true that Chriſt was in *Adam*, as being one of his poſterity: Nevertheleſſe that ſentence of the Apoſtle doth not concerne Chriſt, becauſe the perſon of Chriſt was not in *Adam*, but onely his humane nature; neither was he conceived after the common maner of other men, but by overſhadowing
What originall ſinne is. of the holy Ghoſt. He therefore is excepted out of the common condition, all are borne in Originall ſinne, which is nothing elſe but the depravation of mans nature, contracted from the very generation it ſelfe, and derived from *Adam* into all mankind. Now herein are two things, the want or privation of originall righteouſneſſe, and the inclinableneſſe or proneneſſe to evill: as ſickneſſe is not onely a privation of health, but alſo an evill affection or diſpoſition of the body ariſing from the diſtemper of the humours: ſo this hereditary blot, as a ſickneſſe, is not only the want of righteouſneſſe, but likewiſe a proneneſſe to unrighteouſneſſe: from whence ariſeth blindneſſe in the

the mind, frowardneſſe in the will, the loſſe of ſupernaturall gifts, and the corruption of thoſe that are naturall.

The third rule followeth, that all Evill, even the whole body of ſinne is in man, as we heard before that the whole man is in evill. In every man are the ſeedes and beginnings of all ſin by nature. Not in one man a proneneſſe to ſome ſins, an in another to ſome other ſins: but a proneneſſe to all in all and every one; not onely in the worſt or moſt wicked, in the unregenerate and carnall men, but in the regenerate and beſt men: even to the moſt odious, heinous and abominable ſinnes. All that know themſelues know this to be true, and ſuch as know not the truth of it, doe not as yet know themſelues, neither can they truely repent. As the matter firſt made (called a *Chaos*) had the ſeedes of all creatures in it: ſo the maſſe of ſinne that is in us hath the fountaine and roote of all other ſinnes. O how ſhould this humble us, to thinke what vile and venemed natures we have! never was there any groſſe ſinne or impiety committed in the world by deſperate, deboſhed, and develiſh men, albeit we have not committed it already, neither intend to commit it hereafter, but doe hate and abhorre it: yet there lyeth hid in our hearts a fitneſſe and forwardneſſe, a proneneſſe and diſpoſition thereunto. All ground is not fit to beare and bring forth all kinde of fruit, but ſome yeeldeth one ſort and ſome an other: it is not ſo with our hearts; they are Seminaries or ſeed-plottes of all ſinnes. We complaine and cry out of the Apoſtacy of the Angles, of the murther of *Caine*, of the filthy luſtes of the *Sodomites*, of the hard heart of *Pharaoh*, the murmuring of the *Iſrealites*, of the conſpiracy of *Korah* of the rebellion of *Abſolom*, of the envy of the *Phareſees*, of the horrible treachery of *Iudas*, and ſuch like vices and villanies: but let us never accuſe or accurſe theſe and cry out againſt them; rather it behooveth us wiſely to returne home to our ſelues, and to enter into our owne hearts;

The third rule

Matter of wonderfull humiliation.

where we ſhall ſee, that we carry them all within us; every man hath a *Caine*, a *Sodomite*, a *Pharaoh*, a *Phariſee*, an *Abſalom*, a *Iudas*, nay a devill, nay all theſe together in his own breaſt, and boſome. Theſe are indeed moſt wicked and wretched men: howbeit they ſerue as glaſſes to behold our owne faces. For *as in the water face anſwereth to face, ſo*
Pro.27.19. *doth the heart of a man to man:* their heart anſweareth to our hearts, and ours to theirs. And as there is the ſame nature of cruell and ſavage Lyons, ſo there is betweene the heart of *Caine*, of *Pharaoh*, of *Iudas*, of our ſelues, and any other man. For (as the Apoſtle ſpeaketh,) *are we better*
Rom.3.9. *then they?* No, in no wiſe. We complaine againſt *Annas* and *Caiaphas* the high Prieſts, againſt *Herod* and *Pilat* the chiefe Governours, againſt *Iudas* and the *Iewes* the curſed inſtruments that crucified the Lord of life, and accuſe them as notorious wicked and hard hearted men: but do we judge our ſelues any better by nature, or of our ſelues? or ſhall we ſay with the proud *Phariſees, if we had been in the*
Math.23.30. *daies of our fathers*, we would never have done as they did *we would not have been partakers with them in the blood of the Prophets*: nay had we lived in their times, and ſtood in their places, doubtleſſe we would have put upon us their perſons, and by the ſway and ſwing of the ſame corruption, we would have done none otherwiſe, unleſſe Gods grace did prevent us and reſtraine us. If he ſhould leave us (as he did them) to our ſelues, and not ſtay us up being ready to fall, if he did not hold us in the armes of his
Exod.19.4. mercy, as a father doth the child; and *beare us as it were on Eagles winges*; we ſhould quickly fall downe as deeply as ever they did, and plunge our ſelues headlong into all iniquity.

The fourth rule. The fourth rule to be knowne of every one that would amend his wayes is, that every one borne of *Adam* lyeth
Eph.2.3. under the curſe of God, & is *the child of wrath by nature, as well as others*, yea of hell and damnation. Have we not then need

need of repentance? As then the Egges of the *Aſpe* are juſtly broken, and Serpents new bred are juſtly killed, albeit they have yet poyſoned none: ſo even infants, much more others, are guilty before him, and worthily ſubject to puniſhments. But it may be ſaid, the Apoſtle maketh the Iewes better then the *Gentiles*, and to have many *prehemi-nences* above them? I anſwer, they were preferred in reſpect of God and his manifold benefits and bleſſings upon them above the other nations: but they were both equall in reſpect of naturall corruption, being alike ſinners by nature; in regard whereof he ſaith they were *in no ſort better* then they: The *Iewes* had a preferment of favour to be Gods choſen or peculiar people, to have his Law and Prophets, the Ceremonies and Sacrifices, the Arke and the Covenant, but touching grace and juſtification through grace before God, by faith not by workes, it was all one to *Iew* and *Gentile*, becauſe all are ſinners. So then this rule teacheth, that all men are under the guilt and puniſhment of ſinne, which is a matter of ſuch danger, as it were better to have the whole weight of the world upon us, then to lye under the burden and bondage of one ſinne; becauſe the wrath of God (which is the heavieſt thing under heaven) doth hang upon ſinne and ſinners for ever. We are all of us condemned men, there is not any one which is not in himſelfe damned and forlorne. Their is nothing in our whole nature but corruption; we are loathſome and abhominable in his ſight, the heires of death and deſtruction, the enemies of God, the bondſlaves of Satan held under his dominion even from our mothers wombe. This doth admoniſh us of the miſerable condition of all mankinde through ſin; no creature more wretched; we have no cauſe to aduance or magnifie our ſelues. It ſtirreth up our mindes to ſeeke after a Saviour, to *find us being loſt*, and to quicken us *being dead*. It teacheth us to thinke ſeriouſly upon *the riches of Gods mercy*, & to

Obiect.

Rom.3.1.

Anſw.

Rom.3.9.

Deut.4.34.

Luk.15.32.

Eph.2.4.

praiſe

praise his name *for his great love wherewith he hath loued us.* It putteth us in mind by our owne estate of corruption, to
Gal.6.1. reprove others with compassion, *considering our selues*, that are no lesse sinners, and stand in the same case and condemnation as well as they.

The fift rule The fift rule is, that the naturall man can doe nothing at all that can please God. For untill we haue faith and repentance, all that we do or can doe is sinfull, and abhominable in his sight. Euery thought of the heart of man is evill, and
Gen.6.5.&8 21. onely evill, and continually evill, *Gen.*6.& 8. It is *deceitfull aboue all things and desperately wicked*, who can know it? *The wisedome of the flesh:* and therefore the best thing in a carnall
Ier.17.9. man, even whatsoever he understandeth, or perceiveth, *is*
Rom 8.8.& 18.& 3. *enmity against God: for it is not subiect to the Law of God, neither indeed can be.* The Apostle saith of himselfe, *I know that in me, that is, in my flesh, dwelleth no good thing*: and ge-
Tit.1.15. nerally of mankind he pronounceth, *There is none righteous, no not one, they are all gone out of the way.* and againe, *Vnto the pure all things are pure, but unto them that are defiled and unbeleeuing is nothing pure, but even their mind and con-*
The doctrine of Pelagius, *science is defiled.* The opinion of *Pelagus*, that a man that is an infidell and unregenerate hath in himselfe and of himselfe a
Ezek.36.26. sufficient power to beleeve and to fulfill the law, is as contrary to the whole doctrine of the Scriptures, as light to darkenesse, as sweet to sower. For the Prophets and Apostles teach, that the heart of man is *stony*, and therefore in it owne nature unfit and uncapable to receive the impression of the law of God, unlesse God write on that stone with his finger:
1 Cor.2.14. 2 Cor.3.5. Phil.2.13. Eph 2.1.5. Col.2.13. that the *naturall man receiveth not the things of the Spirit of God. for they are foolishnes unto him, neither can he know them*: that the *Ephesians* before their calling, yea and all of us are *dead in sinnes and trespasses.* Hence it is that the Scripture calleth the change of man by regeneration, sometimes an other *birth*, *Ioh.*3. Sometimes the creation of the new man, *Eph* 4. Sometimes an other resurrection from the dead

*Luk.*15.32

*Luk.*15.32. *Ioh.*5.25. For as a dead carkasse can by no meanes dispose nor prepare it selfe to the resurrection, as *Lazarus* lay in his grave *stinking*, untill by the powerfull voyce of Christ he was raised up to life: or as a thing that is not created, cannot further it selfe any thing to the creation of it selfe: so man in the state of nature and before his regeneration hath nothing whereby he may dispose himselfe or further his new birth, or spirituall life. This rule teacheth that many there are, who albeit they blesse themselues, as men in a good case, yet are found the children of wrath, the enemies of righteousnesse, haters and hated of God Such are they that rest in outward or ciuil honesty, that boast and bragge that they are no adulters, no theeues, no murtherers, that they live peaceably and quietly among their neighbours, and pay every man his owne; and are not all these good? Yes doubtlesse they are good, but they are not good enough: these must we doe, but *other things may not be left vndone.* Math.23.23. For if they could looke throughly and unpartially into their soules, they should finde there a filthy sinke and puddle of all manner of sinne, and nothing else. It teacheth that we have no freedome left in any faculty of the soule to spirituall goodnesse, and therefore beateth down the doctrine of the Church of Rome, that setteth up and aduanceth mans free will, as if it were not lost, but onely weakned. It teacheth that before the naturall man be washed and purged, every thing is uncleane unto him, yea he tainteth and defileth every thing that he toucheth: which way so ever he turneth himselfe, all his actions, spirituall, civill, or naturall are polluted, because they proceed from uncleane hearts and consciences. His spirituall actions, which may seeme best of all, his hearing the word, reading the Scriptures, praying to God, receiving of the Sacraments, all being *the sacrifices of the wicked, are abhomination unto the Lord*; the person must please him before our workes can please him. These divine ordinances, how pure and precious Pro.15.8. & 28.9.

ſoever in their owne nature, as inſtituted of him, are turned into ſinne. His civill actions and honeſt dealings in the world, his buying, ſelling, giving, lending, his labours in all the workes of his calling, are in him and to him no better then ſinnes: Laſtly, his naturall actions, as eating, drinking, ſleeping, and the like, all are vncleane unto him and in his uſe. To conclude, it teacheth us the neceſſity of regeneration in every part, eſpecially it ſhould move us to beware, that we approach not neere the Courts of God, neither Pſal.26.6. *compaſſe his* altar without *waſhing our hands in innocency*, and to pray unto him to ſanctifie us throughout, and to waſh the whole man, both ſoule and body.

The ſixt rule. The laſt Rule is, that the poſting over, the denying, and diminiſhing of our ſinnes is one of the greateſt hindrances of repentance. Some poſt them over, and thinke to ſave themſelues by appealing and appeaching of others, as *Adam* & his wife, *Gen.* 3. Some deny their ſinnes, and ſo thinke to hide them, as *Ananias* and *Sapphira*, *Act.* 5. Some extenuate and excuſe them, as *Saul* 1 *Sam.* 15. Thus we ſtop the paſſage to repentance, and harden our hearts that we cannot turne unto God: Whereas we ſhould feare our ſinnes, more then his plagues. How many are there that ſtand in feare of his judgments, who never once conſider the cauſes thereof; not hate their ſinnes, though heinous and horrible, which bring them upon us? We deale commonly with our ſinnes, as the vniuſt Steward did with his Maſters debters Luk.15.6. and debt for *an hundred* he *ſets downe fifty*. See herein how partiall we are: when we cenſure others, we are ready for fifty to ſet downe an hundred, and of every mole-hill to make a mountaine: but when we caſt up our owne accountes, we ſay to our owne ſoules, Take thy bill and ſit downe quickly, and write fourſcore or fifty, or happily foure or five, ſo unequall and unjuſt are our wayes. Againe, others acknowledge themſelues to be ſinners in groſſe or in generall, as *Pharaoh*, *Saul*, and ſundry others,

but

but come to the particulars of the law, which is the glasse to shew us our sinnes (*for by the Law commeth the knowledge of sin*) & examine these by it from point to point, who never examined themselues, they are not ashamed to pronounce themselues innocent. For bring them to their triall, as it were to hold up their hand at the barre, whether they ever brake the first Commandement, *Thou shalt have no other Gods* before me; they answer readily, God forbid I should set up strange gods. Or the second, *To make graven images*, or the rest, *To kill, To steale, To beare false witnesse*, and such like: they sticke not to plead not guilty, and to say with the young man, *All these things have I kept from my youth up: what lacke I yet.* These are like to a man that saith he is sicke and being asked, where? and led a long from the crowne of the head to the Sole of the foot, should then say he is well in every particular part. Thus they shew, they understand not the Law which is *spirituall*, and searcheth into the heart.

Rom.3.20. Exod.20.3.4.7.8.13. Math.19.20. Rom.7.14.

Lastly, it is our duty to use all mesnes to move us and bring us unto repentance. The first may be our present necessity. If there were no other, but the distresse and calamity that lyeth upon our Churches, it were enough to rouse us up out of the dead sleep of sinne into which we are fallen. It is not our fasting and prayer that can call in Gods judgements, nay they provoke him the more against us, except we repent. O let us consider the wofull mortality and the pittifull estate of thousands of our brethren and sisters, that *the Lord feedeth them with the bread of teares, and giveth them teares to drinke in great measure*, and thereby be stirred up our selues, and stirre up others to unfained repentance: then let us say with the Prophet, *O remember not against us former iniquities, let thy tender mercies speedily prevent us, for we are brought very low: helpe us, O God of our Salvation, for the glory of thy name, and deliver us, and purge away our sinnes for thy names sake*: and he will heare us in the end, and send us a gracious deliverance.

3 Motives to stirre us up to repentance. 1

Psal 80.5 & 79.8.9.

2 deliverance. Secondly, a man that liveth in this world without amendment of life, is farre more vile, then the baseſt creatures that creepe upon the ground. it had beene better we had never beene borne, or beene brought forth as dogs and ſwine, as wormes of the earth, nay as Serpents or a generation of Vipers. We are worſe then all theſe lying in the ſtate of impenitency: for there is an end of them when this life endeth, but our miſery ſhall never have end.

3 Thirdly, ſuch as ate not truly conuerted are in danger of all the judgments of God, which as a ſuddaine and violent flood may breake in upon them, or as a mighty hoſt of men may quickly ouerthrow them and deſtroy them. Happy are they that feare them a farre off, and can beware by other mens harmes: Let us not tarry till they come upon us, as the *Egyptians* did, till *one in every houſe was dead.* God was neuer more prouoked then at this day.

Exod. 12. 30.

Math. 3. 10. Hitherto he hath prevailed little or nothing with us: now *the axe is laid to the root of the trees, therefore every one which bringeth not forth good fruit is hewne downe and caſt into the fire.*

4 Fourthly, God hath uſed all meanes to worke in us repentance, the greater is our ſin if we uſe them not. We are faſt a ſleep, & he hath ſounded his trumpets to awakē us. He hath the trumpet of his word, and commandeth his

Eſay. 58. 1. Miniſters to *cry aloud and ſpare not, to lift up their voices like a Trumpet, to ſhew the people their tranſgreſſions, & their ſins,* He hath alſo the trumpet of his judgements, to pierce into our hearts when the word findeth no place in us. He hath often ſounded the alarme and blowne the trumpet of his Word by the Miniſtery of his ſeruants that have ſpoken unto us early and late in the name of the Lord, and warned us of his wrath to come, and of our wickedneſſe preſent, and we would not heare them. He is therfore conſtrained to take in hand an other trumpet, and to ſtrike us with the

Amos. 3. 6. peſtilence and mortality: *Shall this Trumpet be blowne in the City, and the people not be afraid? Or ſhall there be evill in a City, and the Lord hath not done it?* For as when a trumpet

giveth

giveth a ſigne or token out of a watch-tower, the people hearkneth and is troubled, and prepare themſelves this way, or that way, as the trumpet giveth the token: ſo the Lord cryeth unto us by his judgments, as it were by the voyce of a ſhrill trumpet, ought we not then to be attentive, and be moved at the ſound thereof, and, according to the warning, prepare our ſelves to repentance? and *heare his voice whilest it is called to day*, leſt our hearts be hardned through the deceitfulneſſe of ſinne? It were better for us a thouſand times to hearken to the ſound of the firſt trumpet, then tarry till he ſound the ſecond: to heare his word, then waite till he take up his ſword. O how much better had it beene for us, to have taken his word which he ſends among us, and to Obey it, then to cauſe and even conſtraine him to ſend his deſtroying Angel to make havocke of us! Laſtly, he that converteth not, is in danger of eternall damnation, to be ſeparated from Gods preſence, at whoſe right hand is fulneſſe of joy, and pleaſures for evermore: to have fellowſhip with the Devill and his angels, to have *ſhame and everlaſting contempt* powred upon them, and to have horrour and anguiſh of conſcience caſt upon them, ariſing from a feeling of Gods wrath; Then ſhall the *laſt trumpet* blow, and waxe lowder, that the dead ſhall heare the ſound thereof, *when the Lord himſelfe ſhall deſcend from heaven with a great ſhout* and with thouſands of his Angels.

Pſal. 95. 8. Heb. 3. 7. & 4. 7.

Pſal. 16. 11. Dan. 12. 2.

1 Cor. 15. 52. 1 Theſ. 4. 16

Except ye repent, ye ſhall all likewiſe periſh.) We have heard before, that the ſcope of Chriſt in theſe words, to which the examples, one going before, the other following after, are referred, is to perſwade men to repentance. This we muſt lay as the foundation of our weekly meeting together, to make profeſſion before God, before men and Angels of our repentance, to renew our Couenant with God, and to ſeale to it with our hearts, and to cry unto him to remove his judgements that lye heavy upon us; Conſider

in this threatning farther an other doctrine, to wit, what danger it is to omit and reject repentance: such persons are subject to death and destruction that repent not. This teacheth, that howsoever God for a time spare and forbeare the Church, and do not alway strike upon every occasion (as he might do) yet it is a sure and certaine thing concluded with him, that such as continue to walke and wallow in evill without repentance, their end is confusion, their reward and wages is to perish. See the truth of this in the Prophet, remembred in a parable answearable to that which followeth *of the Vineyard*; he had pruned, trimmed, and hedged about it; he had digged and dunged, & done all that he could, he *looked for grapes, but it brought forth wild grapes*: the conclusion is this, *I will take away the hedge, and it shall be troden downe: I will command the clouds, and they shall raine upon it: I will lay it waste, and there shall come up briers and thornes.* This will farther appeare by sundry examples, and by the wofull experience of many desolations made in all ages of the Church through default of repentance. When the Lord had heaped his mercies upon the old world, and given them 120. *yeares*, the dayes of his patience, as the time of their repentance, he sent the Patriarkes that called upon them, and appointed *Noah a Preacher of righteousnesse*, who confirmed his doctrine by building the Arke, which was a figure of the destruction of the world of the ungodly, yet they continued their evil wayes, *eating and drinking*, &c: they never thought of the day of the Lord, they never considered the day of their visitation; *the flood came and destroyed them all*, a small remnant reserued, and a few soules saved. The like we might say of the *Sodomites*, *Gen.* 19. *They were exceeding sinners before the Lord*, and were *overturned with fire from heaven*, because they repented not. And was it any otherwise with the *Israelites* themselues 2 *Chro.* 36. he sent to them by his messengers, rising up betimes, because he had compassion

Doct. Such as continue in sinne without repentance shall certainly perish.

Esay. 5. 4.

Gen. 6. 3.

2 Pet. 2. 5.

Luc. 17. 27.

Gen. 13. 13. & 19. 25.

On

on his people, and deſireth not the death of a ſinner, but that they ſhould turne vnto him: but after all this, *they mocked his meſſengers and deſpiſed his word, and miſuſed his Prophets, vntill the wrath of the Lord* (in the end) *aroſe againſt his people, till there was no remedy.* So then, howſoever God ſometimes ſpareth the ſinnes of men, yet ſuch as continue in ſinne, and wholly delight in the workes of the fleſh, the end of them is fearefull, they repent not, and therefore they muſt periſh. 2 Chro. 36. 16. Math. 23. 37. 38.

Reaſon 1. He hath pure eyes and cannot like or allow that which is evill. For *can two walke together, except they be agreed?* but the Lord hath no agreement with evill, neither have the evill any agreement with him. He is holy in all his wayes, but impenitency is contrary to his wayes, and hath all ſinnes following after it, and attending upon it, and conſequently alſo all plagues, *Ier.* 5. Secondly, he taketh away his mercy and louing kindneſſe from ſuch. What is it then that turneth away his heavy wrath and diſpleaſure from us? Is it any worthineſſe in our ſelues? we are (alas) *an vncleane thing.* Doth any deſerve life? or can he plead with his maker? we are all corrupt and abominable. The world, the Church, the Common-wealth, our ſelues, our owne Conſciences know it and witneſſe againſt us: *It is his mercy that we are not conſumed, becauſe his compaſſions faile not.* His mercy is not reſerved for the impenitent that proceed and goe forward in their ſinnes, this were to confound heaven & earth, nay heaven and hell, God and the devill. Therefore the Prophet *Ieremy* declareth, that God had taken away his mercies from them, *Ier.* 5. If then he will not ſhew mercy to ſuch as walke in the ſtubbornneſſe of their euill hearts, conclude with me this point for a certaine truth, that howſoever God forbeare the children, yet wearying him by vrging and provoking him by our ſinnes, deſtruction is reſerued for ſuch impenitent perſons: *Reaſon.* 1. Amos. 3. 3. 2 Lam. 3. 22.

Use. 1. Seeing such as have hearts that cannot repent, doe heape up wrath as a treasure against the day of wrath and iust declaration of the righteous iudgement of God, *Rom.* 2. 5. let us put farre from us the wayes of the impenitent, let them not cleave (as pitch) unto our soules, lest if we follow their workes, we be partakers of their Plagues. Let us be grieved for our former evils, and returne to the Lord, that he which hath stricken us may heale us againe. But (alas) while we goe forward in our wicked wayes, doe we hold this point, that the impenitent are reserved to wrath? So many of us as hold and beleeve this truth, let us depart from our old courses, and labour to heape up mercy upon mercy, being assured, that *the wicked is reserved to the day of* wrath and *destruction.* O how many things have we neede to repent of? the dayes of our ignorance, the sinnes of our youth, our presumptuous sinnes! If the Lord call us to an account, who shall be able to abide?

Iob. 21. 30.

2 Secondly, let no man mocke at his iudgements, or set light by them: let no man thinke himselfe safe and secure, and no danger to be neere him, because he seeth not his iudgements at hand or upon him, or evermore to fall out: O how deepe are his iudgements! how neere oftentimes when we suppose them to be fartheſt off! how unsearchable are his Counsels, and his wayes past finding out! Carnal men promise peace, and have made *a covenant with death and with hell,* and make a mocke of all iudgements. They see the wicked prosper, and the ungodly florish; but they cannot measure him that is not to be measured: there is no measure of that which is infinite. God hath more workes to worke then one, he will not speake peace for ever. The husbandman doth not *plough all the yeare long,* neither reap, or gather into his barne all the yeare, and God hath given to man this wisedome and understanding, to observe the times and seasons: and shall

Esay. 28. 15.
2 Pet. 3. 3.

Esai. 28. 24.

we

we not thinke that the Lord alſo hath his times of his judgements and of his mercies? Hee hath preached unto us by his mercies a long time, and the dayes of his patience have long continued among us. How neere hath Gods hand bin unto many of us in the great plague, When it hath beene in the ſame houſe? one hath bin taken away, and another hath bin ſpared? Nay in the ſame bed one hath bin ſmitten, another hath had his life granted him for a pray? Conſider this yee that have forgotten this mercy of God, and labour to appeaſe his wrath, before his judgement falleth upon us. He commeth with a leaden foote, but he ſtriketh with a rod of iron, and daſheth his enemies in pieces, as a potters veſſel. The Lord complaineth in the Prophet, that *the ſtorke in the Heaven knoweth her appointed times*, and *the turtle, and the crane, and the Swallow obſerue the time of their comming*, but *my people know not the judgement of the Lord, they have reiected the word of the Lord*, &c. Every man, even by the light of nature, obſerueth his times for his ſeveral workes. Skilfull Phyſitians have their times of the yeare and of the Moone for their purges and potions: The Mariner ſtayeth not when the tide is come: the Husbandman ſoweth while it is winter: the Smith ſtriketh while the iron is hote: the Merchant buyeth while the market laſteth: thus doe theſe take their time while the time tarrieth: onely men in the matters of God and their owne Saluation know not, or will not know the time of their returning. They will not *awake from their* deepe *ſleepe* in ſinne, they will not *ſtand up from the dead, that Chriſt may give them light* and life: They will not heare his voyce while it is called to day, but ſuffer themſelves to be hardned through the deceitfulneſſe of ſinne. The Lord ſpeaketh in the time preſent, behold now is the accepted time, now is the day of Salvation: but we will take a further day with God, as deſperate debters doe with men: they can

Ier. 8. 7.

Eph. 5. 14.

abide no present reckonings: Thus doth Satan beguile careleſſe ſinners, he promiſeth them time enough hereafter, like to biting Vſurers (as one ſaith) who are wont to give day to young heires from yeare to yeare, untill at laſt they wind and wring their inheritance from them: So the Prince of darkneſſe, the God of this world ſuggeſteth to the children of diſobedience, that they may let repentance alone a little, and it will be ſoone enough to come anone, to repent hereafter. Remember that *Eſau* loſing the opportunity of the bleſſing, ſought it afterward with teares, and *yet found no place for repentance.* Remember that the rich man cryed *for mercy*, but it was too late. Remember the fooliſh Virgins that cryed, *Lord, Lord open unto us*, but the doore of mercy was ſhut, and they received their anſwer, verily I ſay vnto you, *I know you not.* Remember that many ſhall ſay in that day, *Lord, have we not Prophecied in thy name? and in thy name have caſt out Devils? and in thy name done many wonderfull workes? but it ſhall be ſaid to them, Depart from me yee that worke iniquity.* Let us therefore beginne betimes to turne to God, while the day of grace endureth: let us ceaſe to doe evill, learne to doe well; eſchew evill and doe good.

Auguſt. Confeſſ. lib. 8. cap. 5

Heb. 12. 17.

Luc. 16. 24.

Math. 25. 11, 12. & 7. 22. 23.

3 Laſtly, let no man flatter himſelfe with the enioying of earthly bleſſings, health, wealth, peace, plenty, and proſperity, nor with the bare continuance of the Goſpel among us, as though it muſt therefore goe well with us, and that we muſt needes be highly in Gods fauour. This was the folly of *Micah, Now I know that the Lord will doe me good, ſeing I have a Levite to my prieſt.* This was the vaine flattery of the Iewes, who, becauſe they had *Abraham* to their father, together with the law and the Oracles, the Arke and the Covenant, thought themſelves in a good caſe, and that they muſt needes be Gods people; they cryed, *the Temple of the Lord, this is the Temple of*

Iudg. 17. 13.

of the Lord. But *Iohn* the *Baptiſt* putteth them from this fooliſh confidence in the fleſh, *Math.* 3. *thinke not to ſay within your ſelves, we have Abraham to our father; for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.* And the Prophet *Ieremy*, chap. 7. *Behold ye truſt in lying words that ſhall not profit: will ye ſteale, murther, and commit adultery, &c. and then come and ſtand in this houſe before me which is called by my name, and ſay we are delivered to doe all theſe abominations? behold I ſee it, ſayth the Lord.* O let it not be ſo with us to prophane the houſe houſe of God, to continue in our ſinnes; farre be it from us to bring them to the place of Gods worſhip for this will cauſe him to curſe all our meetings and aſſemblies, that they ſhall be for the worſe, not for the better: to encreaſe our plagues, not decreaſe them: and to double his judgements, not diminiſh them. Let us therefore leave them behind us, and caſt them from us, never to returne to them againe, leſt we be *like the Dog that returneth to his vomit, and the Sow that was waſhed to her wallowing in the mire.* Otherwiſe let us not boaſt of the Goſpel, and flatter our ſelves becauſe we have the Goſpel as the Iewes did glory in the Temple: but ſeeke to bring forth the fruit of the Goſpel. For our ſinnes are the cauſes of all plagues and judgements: neither can we looke that he ſhould ſtay his hand, or ſay to the deſtroying Angel, *It is enough, ſtay now thy hand,* as he did in the dayes of *David*; And doubtleſſe then we have begun to profit vnder the correcting hand of God, when we ſeeke the cauſe of his judgments within us, and acknowledge our ſinnes to be the cauſe of all. For what is the true cauſe of this plague and peſtilence? Our ſinnes. And what is the cauſe of the continuance of his heavy judgement? doubtleſſe the continuance in our ſinnes: We muſt confeſſe that the wrath of God is revealed from heaven againſt all vngodlineſſe and vnrighteouſneſſe of men. When Iſrael had

Math. 3. 9.

Ier. 7. 8. 9.

2 Pet. 2. 22.

2 Sam. 24. 16

Rom. 1. 18.

received

Iosh.7.10.11 When we are christened, we must looke to our sinnes. 1 Cor.11.30 Esay.64.5.7. Lam.3.39. 40. Levit.26.

received an overthorw and turned and their backes to their enimes, the Lord said unto *Ioshua*, *Get thee up, wherefore lyest thou thus upon thy face? Israel hath sinned, and they have also trespassed my Covenant which I cõmanded, them, for they have even taken of the accursed thing, and have also stollen, and dissembled also.* Nay as we encrease our sinnes in number and measure, he will not onely continue his judgements, but encrease them also: and if we will not, for all this, hearken vnto him, but walke contrary unto him, he will walke contrary unto us, and chasten us seven times more, and bring seven times more plagues upon us according to our sinnes, Thus we see, that after moe and moe sinnes, we must looke for moe and moe judgements to follow us at our heeles.

Doct. We are rather to looke to our owne wayes, then to censure others.

Some that told him of the Galileans.) Our Saviour laboureth to draw their affections from others and to reflect them upon themselves, yea not to censure them so much as to reforme their owne wayes. From hence we may observe this point, that every one is rather to respect his owne standing, then censure others. But is it not lawfull to respect others? nay are we not commanded to admonish, to exhort, to reprove? yea doubtlesse *Levit.19.7. 1 Thes.5.11. Heb.3.13. Pro.9.8.* but it is more agreable to the word, to have regard to our selves then to others, and more fit for our profession to search after our owne standing. This our Saviour teacheth, *Math.7. first cast out the beame out of thine owne eye, and then shalt thou see cleerely to cast out the mote out of thy brothers eye.* And the Apostle *Iames* vrgeth this, chap.3. *be not many Masters*, that is, be not over-sharp reproovers and rash condemners of other mens persons, as if we had a Master-like authoritie over them, which proceedeth from selfe-love in our selves, and from hatred toward others. So *Rom.14. Why judgest thou thy brother? or why doest thou set at nought thy brother?* So then every one is bound to begin with himselfe, and to reforme

Math.7.5. Iam.3.1. Rom.14.19.

forme his owne ſinnes and offences which hee beſt knoweth.

And no marveile. For firſt, the contrary is meere hypocriſie. For when we haue Eagleseyes to looke into other mens matters and diſpoſitions, and are ſtarke blind in trying our ſelues, accounting thoſe things to be great ſinnes which are none in others, and groſſe ſinnes in our ſelves (though as great as beames) to be none at all; accounting alſo on the other ſide great graces and gifts in others little or none at all, but the leaſt good in our ſelues to be exceeding great, nay if it be onely the reſemblance of a good thing, what marveill is it if our Saviour brand ſuch with the name of Hypocrites: *Thou Hypocrite.* Secondly, we may juſtly feare the ſame meaſure to be meaſured unto us againe: for God doth in juſtice pay them in their owne kind. Thus our Saviour ſpeaketh, *Math.7. With what judgement yee judge, yee ſhall be judged, and with what meaſure yee mete, it ſhall be meaſured to you againe.* The Apoſtle handling this point uſeth two reaſons: the firſt drawne from the perſon of others, *every one ſtandeth to his owne Maſter, who then art thou that judgeſt an other mans ſervant?* as if he ſhould ſay, ſuch cenſuring concerneth God onely, he ſhall raiſe or condemne him. This were to judge before the time, 1.*Cor.*4.5. Againe, he reaſoneth from our owne perſons, we have enough to anſwer for our ſelves, for we have failed many wayes: *We ſhall all ſtand before the judgement ſeate of Chriſt, and every one of us ſhall give account of himſelfe to God, let us not therefore judge one another any more, &c.*

Reaſon. 1.

Math.7.5.

2

Math.7.2.

3

Rom.14.4.

4

Rom.14.10. 12.13.

Uſe. 1.

Firſt, this reproveth all ſuch as are curious ſearchers after the ſecret failings of their brethren, a common courſe altogether unlawfull and uncharitable. For charity beareth all things, beleeveth all things, hopeth all things, endureth all things: yea it ſeeketh not her owne, it is not eaſily provoked, it thinketh no evill, 1 *Cor.*13.7.5. neither

doth it agree to our profession, neither doth it agree with the
Math. 7. 12. generall rule, *Whatsoever yee would that other men should doe unto you, do ye even so to them, for this is the law & the Prophets.*
Non potest alios continere qui se ipsum non continet: nec severus esse in judicando, qui alios in se severos esse Judices non vult. Cicer. de lege Manil. For how can we reprove sinne in others with a good conscience, when we make no conscience of sinne our selves? Or what hope have we to worke good in others, when there is none wrought in our selves? or how can we cause others to refraine from evil, when we do not abstaine from evill our selves? or how can he be a sharpe judge and censurer indeed, that cannot abide to have others sharp & severe judges and censurers against himselfe? Hence it is that our
Math. 7. 4. Saviour saith, *Math. 7. How wilt thou say to thy brother, let me pul out the mote out of thy eye, & behold a beame is in thine own*
Rom. 2. 1. 3. 21. 23. *eye?* And the Apostle, *Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy selfe:* and againe, *Thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgement of God?* And afterward, *Thou that teachest another, teachest thou not thy selfe? thou that makest thy boast of the law, through breaking the law dishonourest thou God?* Let not us be like vnto the Scribes and Pharises, hypocrites, who brought to our Saviour a woman taken in adultery, and put him in minde, how *Moses* commanded that such should be stoned, *Levit.* 20. 10. thus they tempted him, that they might have to accuse him: and thus they were quicke in pronouncing sentence against her. But our Saviour calleth their wandring thoughts home to their owne doores, and teacheth
Ioh. 8. 7. them to begin with themselves, *Let him that is without sinne among you, first cast a stone at her.* The like we might say of *Iudah* and his incest with *Tamar*, albeit the cause were in himselfe, in which respect himselfe confesseth
Gen. 38. 26. 27. she was *more righteous then he*, yet he said, *bring her forth that she may be burned.* He was sharp-sighted in condemning her, but altogether partiall in judging himselfe. The

Apostle

Apostle giveth us a generall precept, that we *should study to be quiet, and doe our owne businesse*, 1 *Thess.*4. It is a common sinne in all places, and so common that it is commonly accounted no sinne: the common talke in all meetings is of other men, and it rejoyceth the hearts of the most sort to have other mens faults ripped up; and therefore it is our duty to strive more earnestly to be purged of this corruption, and to be preserved from the evill practise of rash judgement.

2 Secondly, beware of all rash and uncharitable iudgment, which is sinfull, according to the counsell and commandement of our Saviour, *Math.*7. *judge not, that yee be not judged.* Many there are that runne headlong like wild horses without any bridle in their mouths, of the which there are three sorts: First, when a man hath done some good duty, and that in an holy and sincere manner, evill men judge it to be done in hypocrisie and dissimulation. This was the sinne of *Eli* otherwise a good man, 1 *Sam.*1. Christ our Saviour conversed much with publicans and sinners, to the end he might do them good, and draw them from the kingdome of sinne and Satan, and make them inheriters of the kingdome of heaven: a worke in all respectes most holy and righteous; yet the Scribes and Pharisees judged him to be *a friend* and favourer of them and of their sinnes. And albeit he castout Devils by the power of his divine Majesty, for the confirmation of his doctrine, and edification of the weake in faith: yet they said he did it *by Beelzebub the Prince of the Devils.* So in our dayes, religion and the zealous profession thereof are reputed no better then counterfeit holinesse. Let the examples of the faithfull be before us continually, whensoever we find the same measure offered untous, and comfort our selves with this, that it hath no otherwise befallen us, then to many Prophets of God, and faithfull seruants of Christ, who must not looke to be greater then there Master,

Math.7.1.

Luc.7.34.

Math.12.24.

Math.5.12.

neither to finde better entertainment in the world then he did. The second kinde of judgment forbidden, is, when men commit evill things worthy in themselves to be condemned, and thereupon are judged, not onely dangerous, but desperate offenders, past hope of repentance and recovery. This is to execute indeede a right Lordship over their soules and Salvation, and to step up into the seate of God. Of this the Apostle speaketh, *Iudge nothing before the time, untill the Lord come, who will lighten things that are hidde in darknesse, and will make manifest the counsels of the hearts; and then shall every man have prayse of God:* and we are charged to *instruct with meeknesse the contrary minded*, to bring them to God, and not leave them in the snares of the Devill. No man therefore ought to passe their doome of the everlasting estate of any man and to pronounce peremptorily and absolutely that they shall perish and cannot be saved, as if they were Lords of one anothers life and death, salvation and damnation, or had power to bring them to heaven or cast them into hell. This is beyond our reach and commission; and to usurpe the office of Christ, to whom all judgment is committed. No man dare make himselfe a judge, and sit downe in the judgement seate to give sentence of absolution or condemnation in matters of this temporall life without the Princes speciall appointment: and shall any dare doe it in things of the life to come, to pronounce any to be forlorne reprobates and vessels of wrath? For who knoweth what one day may bring forth, *Pro.*24 1? He runneth farre that never returneth. We see many notorious wicked men suddainly and mightily called and changed, 2 *Chr.*33. *Act.*9. *Luk.*23. We read of some standing idle all the day long, called *at the eleventh houre* to labour in the vineyard, *Math.*20. The theefe repented and was converted at the instant of his death. Let us remember that we are all brethren, one no better then another, and therefore we ought

1 Cor.4.5.

2 Tim.2.25.

Math.20.

not

not presumptuously to chalenge this superiority to judge and condemne one another. Christian love hopeth well of all men: and so long as they live, there is some hope. The third kind is, when we doe things which in themselues are indifferent, which may be done either well or ill, either with a pure or a prophane heart, with faith or without faith, to judge such an action wicked, which indeed is to be accounted good or evill according to the intent, purpose and affection of the doer, whereof God alone is the discerner, because he alone is the searcher of the heart, he alone is the Iudge of the heart. This corruption we read to have beene in *Eliab* the brother of *David*, *Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wilderneſſe? I know thy pride and the haughtineſſe of thy heart: for thou art come downe to ſee the battell.* This the Apoſtle forbiddeth *Rom.* 14. *Let not him that eateth judge him that eateth not*, &c. The faithfull ſervants of God are hardly delt withall in all theſe reſpects, their good things are not good, or at leaſt it is ſhrunke up and contracted: their indifferent things are pronounced to be ſtarke naught: and if they fall into evil, it is ſtretched and made a thouſand times worſe, even by thoſe of the worſer ſort.

1 Sam. 17.28

Rom. 14.3.

3

Laſtly, it ſtandeth us upon to labour to ſee the grieuouſneſſe of ſinne in our ſelves, and to feele the waight and burden thereof. For commonly we are blinde and ſee not at all, or elſe we are purblind and cannot ſee them in their right colours; we behold them as motes or ſtrawes, not as beames: or if we doe ever judge them as beames, it is in others, not in our ſelves. Now that we may diſcerne of ſinne in the nature thereof, we muſt conſider theſe few particulars. Firſt conſider how God ſtriveth with us by his manifold mercies and bleſſings to draw us to a love of Godlineſſe, and hatred of wickedneſſe: now *unto whomſoever much is given, of him ſhall be much required, and to*

How we may perceive the heinouſneſſe and greinouſneſſe of ſinne Luc. 12.48.

whom men have committed much, of him they will aske the more. Secondly, if we compare our sinnes with *Adams* first sinne considered in the fact, doubtlesse we have as great in our hearts, yea greater: and yet by that one disobedience he brought destruction upon himselfe and all his posterity, that is, the first and second death. Thirdly, we may behold the grievousnesse of sinne by proportion with the punishment. For what is the wages and reward of sinne? a subjection to all woe and misery in this life, to death it selfe in the end of this life, and to eternall death after this life in hell with the Devill and his Angels. Fourthly, they were laid upon the person of our Saviour Christ, who outwardly endured the torments on the Crosse in his body, and inwardly apprehended the wrath of God in his soule, due unto us, and which we should have suffered. This made him to sweat *water and blood*, and to cry out in the anguish of his spirit, *My God, my God, why hast thou forsaken me? Math.27.* Are such sinnes to be holden as motes? no doubtlesse, they are great beames: are they as little moul-hills? no doubtlesse, they be huge mountaines, able to crush the sonnes of men in pieces under the heavy indignation of God. Lastly, the law of God is holy and perfect, and forbiddeth the first thoughts and motions in the heart, that arise against God or our neighbour, yea though we never give consent of will to practise them, *Rom.7.* If then the first motions be sins in themselves deserving damnation, because the law saith *Thou shalt not lust*: how heinous must the sinnes of our nature, and the transgressions of our life be, wherein we have yeelded full consent to rise up and rebell against God?

Luc.22.44. Math.27.46.

Rom.7.7.

And Iesus answering said unto them, Suppose ye, &c. It seemeth by this answer of Christ, that these men justified themselves, because they suffered not as the other did; and condemned them as notable & notorious wicked men

men, which rash judgement as a false sentence and censure in them Christ condemneth. This teacheth that outward judgements and calamities that befal the children of men, doe not alwayes seize upon the most wicked and worst men, neither do they free the most righteous from them. It is the corrupt judgement of corrupt men to jmagine that such as are sharpely corrected and extraordinarily visited and chastened, are the greatest sinners of all: and on the other side such as escape and live in health, in wealth, in glory, in favour, in peace, in honour, and in prosperitie, are highly in his favour. A common errour of the world, and no marveile: For first being blinded with the disease of selfe love, few looke upon themselves, and enter into a search of their owne hearts and wayes, or consider what they doe themselves deserve. They turne their owne sinnes behind their backes, where they are sure they cannot see them: but other mens they hang before them, to have them alwayes in their sight. Secondly, by escaping without punishment, and having freedome from scourges, they flatter themselves with a vaine perswasion and presumption, that God approveth and is delighted with their workes: whereas we should learne, that God by such examples stirreth up all men every where to repentance. This errour we see in *Iobs* friends, who, beholding the suddaine calamity into which he was fallen, tooke occasion to condemne him of Hypocrisie & impiety: that because he suffered much, they judged he had offended much, and therefore suffered more then others, and more then themselves, *Chap.* 22. This we see in the Disciples of Christ, *Ioh.* 9. When they saw the man that was blind from his birth, they asked him, *Master, who did sinne, this man, or his Parents, that he was borne blinde?* They never consider the secret causes of Gods judgements, but as if there could be no other cause but this one, they enquire whether he or his Parents deserued by their sinnes

Doct. Outward judgements doe not alwayes befall the worst, neither free the best men.

Ioh. 9. 2.

ſinnes that he ſhould be ſo borne? The like we ſee in the Barbarians of *Melita Act.* 28. When they ſaw the viper upon *Pauls* hand, they ſayd amongſt themſelues, *Doubtleſſe this man is a murtherer, whom, though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.* So in this place, theſe men would have cõcluded theſe *Galileans* to be deſperate ſinners (who happly might be better then themſelves) becauſe they were ſuddainly and ſavagely ſlaine with the ſword: but Chriſts anſwere teacheth, that outward afflictions and chaſticements doe not evermore ſeaze upon the worſt and wickedeſt men, neither are the better ſort freed from them, but they oftentimes lye open to them more then others, as we ſee in *Iob*, Chap. 1. and 2. and 1 *Pet.* 4. *judgement beginneth at Gods houſe*, the wicked abound in all things, *Pſal.* 17. Whiles *David* lay under perſecutions, *Pſal.* 73.

Act. 28. 4.

Reaſ. 1

The reaſons; firſt, all outward things fall out alike to all, as *David* ſaith, *The ſword devoureth one as well as an other*: So affliction meeteth with one as well as with another. There is one event to the righteous and to the wicked; as is the good, ſo is the ſinner: and therfore no man knoweth either love or hatred by all that is before them, *Eccl.* 9. 1.

2 Sam. 11. 25

2

Secondly, the wicked are oftentimes as it were ſtalled and fatted to the day of ſlaughter, like fedde beaſts appointed to be killed, *Iam.* 5. *Ye have lived in pleaſure on the earth, and beene wanton, Yee have nouriſhed your hearts as in a day of ſlaughter.* Thus he letteth them alone to worke out their owne deſtruction, that they forſake God which made them and lightly eſteeme the rocke of their ſalvation. Thirdly, he chaſtiſeth his owne children, that he may bring them nearer to himſelfe, and that they ſhould not be condemned with the world, as 2 *Cor.* 4. *We alwayes beare about in the body, the dying of the Lord Ieſus, that the life alſo of Ieſus might be made manifeſt in our mortall body: for we which live are alway dilivered vnto death for Ieſus ſake, that the life alſo*

Iam. 5. 5.
Deut. 32. 15.

2 Cor. 4. 10. 11.
1 Cor. 11. 31. 32.

of

of Ieſus might be made manifeſt in our mortall fleſh. When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world: if then we would judge our ſelves, we ſhould not be judged, 1 *Cor.* 11:

Vſe. 10.

Vſe 1. Seing God layeth outward afflictions upon his owne children, and letteth the wicked goe free, we may gather and conclude from hence, that no affliction whatſoever ſhall ſeparate from him thoſe that are his: nor death, nor famine, nor nakedneſſe, nor ſword, nor perill, nor peſtilence, nor perſecution can divide and divorſe betweene God and us: his love is ſo ſure and ſteadfaſt, *like mount Sion which cannot be removed*: the Lord ſtandeth like a buckler round about his people, that *all ſhall worke for the beſt to them that love him.* This is a ſingular comfort, that he will make not onely his bleſſings to turne to our good, but he will ſanctifie all our afflictions and adverſities, and make even them bleſſings alſo, and further our ſalvations, yea oftentimes more then the other. It is not ſo with the vngodly, not only their croſſes are curſes, but all their bleſſings are turned into judgements, and nothing ſhall be able to doe them. Indeed the faithfull muſt ſuffer, *they are called unto it.* The Croſſe is the calling of a Chriſtian, and the badge of Chriſtianity. Chriſt hath left us an example, that we ſhould follow his ſteppes: therefore though they ſuffer, yet their ſufferings cannot take them from God, nor God from them. The foundation of God remaineth ſure, and his giftes are without repentance. They then are juſtly to be reprooved that conceive and judge hardly and harſhly of them that have beene taken away by the plague and peſtilence in this heavie viſitation: nay the dayes may hang over our heads, and we may ſee them with our eyes, when we may pronounce them happy that died of this contagious ſickneſſe, and gave up the Ghoſt in their beddes: no doubt many of our deare brethren in other places, that are purſued by the rage

Pſal. 125. 1.

Rom. 8. 28.

1 Pet. 2. 21.

of cruell enemies,& daily in danger of the ſword at their throates, that are conſtrained to keepe garriſons in their townes and Cities, yea, billit mercileſſe Souldiers in their houſes, as it were vipers in their owne boſoms, deſire with all their hearts that they were ſtriken by the immediate hand of God, rather then endure theſe manifold miſeries that are upon them and thoſe that belong vnto them.

2 Secondly, it leadeth us to thinke that our hope and comfort is not heere upon the earth. Our happineſſe and the time or place of our reſting and refreſhing is not heere. We muſt not looke for an heaven in this life, but make our ſelves ready to take up our croſſe and follow our Maſter. Our Saviour never promiſeth his Diſciples to live ever in proſperity, and be free from all adverſity: O how many followers ſhould he have, if the profeſſion of his name were coupled & accompanied with honour and temporall glory, as appeareth by the *Shechemites* that would be circumciſed for gaine, *Gen.* 34. and by thoſe that ſought him becauſe *they did eate of the loaves*, and had their bellies *filled* Ioh. 6. 26. *Ioh 6.* but he forewarneth them in all places of grieuous troubles, he ſent them out as ſheepe in the middes of Wolves: he telleth them that they will deliver them up to the Councils, and ſcourge them in their Synagogues: Act. 20. 26. and the Apoſtle was aſſured *by the holy Ghoſt, that bands and afflictions did abide him.* It ſhall not be thus in the life to come, when the Lord ſhall wipe away all teares from our 1 Cor. 15. 19 eyes: therefore the Apoſtle ſaith, *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* This is the deſcription of ſuch as are wicked men, *their portion is in this* Pſal. 17. 14. *life, Pſal.* 17. they lay up for themſelves treaſures upon earth, where moth and ruſt doth corrupt, & where theeves breake through and ſteale, and where their treaſure is, Math. 6. 19. there is their heart alſo, *Math.* 6. 19. 21. they ſay, let us eate and drinke, for to morrow we dy, 1 *Cor.* 15. The happineſſe

pineſſe of a godly man is heereafter: *to be diſſolved and to be with Chriſt is beſt* of all, *Phil.* 1. When this earthly houſe of this his Tabernacle is diſſolved, *he hath a building of God, an houſe not made with hands, eternall in the heavens,* 2 *Cor.* 5. his Converſation is in heaven, and *from thence looketh for a ſaviour*, *Phil.* 3. he ſeeketh thoſe things *that are above, where Chriſt ſitteth on the right hand of God*, *Col.* 3. he ſetteth his affections on things above, & not on things, on the earth. Phil. 1. 23. 2 Cor. 5. 1. Phil. 3. 20. Col. 3. 1. 2.

3

Thirdly, ſeing he oftentimes chaſtiſeth his children while worldly men feele nothing at all, it behoveth us to beare his chaſtiſements cheerefully, humbly, and patiently, and not faint under the croſſe, as men out of heart, ſeing he *correcteth every ſon whom he receiveth and loveth*: and with this we ſhould comfort our ſelves, and ſtrengthen the feeble-minded, ſupport the weake, and be patient toward all men. This condemneth all murmuring and complaining under the Croſſe, which cauſeth the Lord oftentimes not to remove, but rather to double his ſtrokes upon us. When Parents perceive their children grow ſtubborne and wayward, froward and fooliſh under the rod, doe they not rather encreaſe their puniſhment, then let them alone? Thus doe we conſtraine the Lord to deale with us; true it is, *he doth not afflict willingly*, nor grieve the children of men: to cruſh under his feete and to ſubvert a man he approveth not: but when we are impatient and fret againſt him, this is not the way to ſtay his hand and to call backe his judgements, but rather to provoke him againſt us, to ſtrike againe and againe, and to double and treble his ſtrokes upon us. Now there are ſundry motives to move us to this patience, and to ſtay us from all impatience. Firſt, God uſeth bodily afflictions to cure ſpirituall diſeaſes. Every paine preventeth the paines of hell by drawing us to Chriſt. We may learne more by adverſity, then we can doe by proſperity. Heb. 12. 6. Lam. 3. 33. 36. Motives to patience.

Manaſſes learned more in *Babylon*, then in *Ieruſalem*: and profited more in priſon, then in his palace, 2 *Chro.*33. In proſperity *David* ſaid, *I ſhall never be removed*: but in adverſity he confeſſed, it was *good for him to have beene afflicted*, that he might learne the ſtatutes of God: whereas before he was afflicted, he went aſtray, but now he kept his word. Secondly, the ſorrowes and anguiſh we endure, alas what are they? if they be compared to thoſe dolours and paines, which Chriſt our ſaviour ſuffered for us? for he might ſay more truly then any other, *Behold and ſee if there be any ſorrow like unto my ſorrow which is done unto me, wherewith the Lord afflicted me, in the day of his fierce anger.* Thirdly, our ſorrowes are a thouſand times leſſer then our ſinnes have deſerved. Let us enter into our owne hearts and conſciences to try and find out this point, and we ſhall eaſily diſcerne our ſinnes and offences to exceed all our paines. Fourthly, nothing commeth upon us but that which the Lord hath ſent and laid upon us: affliction ſpringeth not out of the duſt, though duſt and aſhes judge after that manner. We looke too much to ſecond cauſes to finde the cauſe of our viſitations; as alſo we truſt too much in outward meanes and remedies to remove the ſame. The Prophet ſaith, *I was dumbe and opened not my mouth, becauſe thou didſt it.* This conſideration wrought patience in him. And our Saviour teacheth us to lift up our eyes higher then the earth, and to reſt in his providence, *Are not two ſparrowes ſolde for a farthing? and one of them ſhall not fall on the ground without your father.* Fiftly, God hath not given us ouer into the hands of our enemies to be chaſtened, but he correcteth us with his owne merciſull hand. When *David* had his wiſh to chuſe his owne chaſticement, either warre, famine, or peſtilence, all ſharpe weapons able to wound to death, he choſe rather to be corrected by the hand of God, then by men or other meanes, 2 *Sam.*24. *Let us fall now into the hand of the Lord,*

Pſal.30.6. 119.71.

Lam.1.12.

Pſal.39.9.

Math 10.29.

2 Sam.24.14

for his mercies are great: and let me not fall into the hand of man, for the very mercies of the wicked are cruelty. For if we ſtood at the diſcretion of mercileſſe men (as ſundry our bretheren at this day in other places doe) and heard the alarme of battel ſounding in our eares, when mourning is in our ſtreets, and we ſhould heare crying in all our high wayes, *Alas, alas*, and all places be filled with weeping and wailing: when the blood of the Saints ſhall be powred out like water that cannot be gathered up againe: when ſo many widowes and fatherleſſe children are left to lament: we would confeſſe it a great mercy to fall into the hands of God and not of men: if we conſidered aright theſe things. Sixtly, all *the afflictions of this life are not worthy the glory* laid up for us in the life to come, *Rom.* 8. The griefe may be great, but the glory will be greater. For what compariſon is there betweene a thing finite and a thing infinite. Tell me, my brethren, how many ſtripes is heauen worth? Nay what is a few drops of blood to the kingdome of heaven? how much leſſe then can a word or two of reproach be worthy of that glory?

Amos 5.16.

6

Rom.8.18. 2 Cor.4.17.

Laſtly, from thence we may conclude, that certainely the wicked ſhall not eſcape in the end, howſoever they may for a time. True it is, the ungodly abuſe his patience, *becauſe ſentence is not ſpeedily executed againſt an evill worke, therefore the heart of the ſonnes of men is fully ſet in them to do evill: but though a ſinner doe evill an hundred times, and his daies be prolonged, yet ſurely I know that it ſhall be well with them that feare God, which feare before him.* Hence it is, that the Apoſtle concludeth, *the time is come that judgment muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God? &c.* So the Prophet *Ieremy* fortelleth the deſtruction of *Babylon* the rod of his wrath, and aſſureth them thereof, becauſe he would chaſtice and correct his owne people; can he then let them alone, or ſhall they eſcape? no doubtleſſe: *for loe*

4

Eccl.8.11.12. 1 Pet.4.17. 18.

Ier. 25. 29. (ſaith *the Lord*) I *begin to bring evill on the City which is called by myname*, and calleth upon my name, *and ſhould ye be utterly unpuniſhed? ye ſhall not goe unpuniſhed, &c.* When we ſee how God hath delt with his owne ſervants, whom he tendereth as the apple of his eye, as we ſee in the examples of *David* for his uncleanneſſe, of *Moſes* & *Aaron* for their diſobedience, of *Zachariah* for his unbeleefe, of *Hezekiah* for his unthankfulneſſe, of *Iehoſhaphat* for his affinity with *Ahab*: may we not be aſſured, that he will viſit with grievous plagues the rebellion of ſuch as are ſtrangers to him, nay his utter enemies? Nay his little finger in the latter end ſhall be heavier upon the reprobate, then his whole loines have beene upon his owne deare children. He chaſtiſed poore *Lazarus* in this life with penury and much miſery, while the rich man was clad in purple and fared deliciouſly every day: but what was the end and iſſue of them both? the poore man was carried by the Angels into *Abrahams* boſome, and the rich man lay in torments in hell. This made *Abraham* ſay, when he deſired to find ſome eaſe or releaſe, *Sonne, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evill things: but now he is comforted, and thou art tormented.*

2 Sam. 12. 10 11. Pſal. 106. 33. Luc. 1. 20. 2 Chro. 32. 25. & 19. 2. Luc. 16. 25.

Whoſe blood Pilate *had mingled with, &c. the tower in* Siloe *fell and ſlew them.*) The Galileans about their beſt actions are ſuddainly taken away by the ſword, when they thought themſelves moſt in ſafety. For where and when ſhould we judge our ſelves more in ſafe-gard, then when we are about the ſervice of God, and in the houſe of prayer? And the Iewes that lay under the towre were preſſed and cruſhed to death in like manner: both examples joyntly ſhewing, both that God hath many wayes and weapons to take away the life of men, and to conſume them at a ſuddaine and in a moment, even while they perſwade themſelves to be ſafe in a Sanctuary or priviledged place, and to be without all feare of death or of danger.

This

Doct. God hath many wayes to take away many mans life, and can doe it suddenely.

This teacheth us, that the Lord hath variable and infinite wayes to take away mans life, and it is offentimes suddainly taken from them, even while they say peace and safety, suddaine destruction commeth upon them. There are two points to be marked in this doctrine, and both offered unto us in these examples: the first is the variety and manifold meanes the Lord hath in store to cut off our dayes: the second is the uncertainty of our life, which is soone gone and taken away. Touching the variety, read *Deut.* 28. where the point is handled at large. See *Ezek.* 14. *When the land sinneth against me by trespassing grievously, I will stretch out mine hand against it, and will breake the staffe of bread, and will send famine upon it: I will bring a sword upon the land, and say, sword goe through the land and cut them off: I will send the pestilence into the land, and poure out my fury upon it to cut them off.* What should I speake of the overflowing of waters, *Gen.* 7.4. of the violence of fire, *Gen.* 19. 24. *Psal.* 106.18. of the opening of the earth, *Numb.* 16. 31.32. of the stinging of Serpents, *Numb.* 21.6. of the eating of Wormes, *Act.* 12.23. of the destroying of the destroying Angel, 2 *King.* 19 35. and what not? Nay, he can make the meanes and instruments ordained to preserve life to be meanes to shorten our life. And touching the second point, to wit, the suddainnesse of death and the uncertainty of our life, nothing appeareth more evident; though we be active, young, strong, fresh, lusty, and beautifull, and promise to our selves many dayes and yeares, yet our life is fraile and speedily gone, *Iob.* 14.1. *Psal.* 49.11.20. 1 *Pet.* 1:24. *Luc.* 12.20. *Act.* 5 5.10. *Eccl.* 9.12.

Deut. 28. 20. 21.22.&c. Ezek. 14.13. 15.17.19.

Reas. 1 Esay. 7.18. 19.

The reasons: first for the variety, he is the Lord of hostes, and hath every creature as his servants and souldiers, even a royall army or campe to employ them: if he bid them goe, they goe; if *he bid them come, they come*: if he say doe this, they do it. We see this in the plagues of

Egypt,

Pſal.105.31. 34. Egypt, *Pſal.*105. *He ſpake, and there came diverſe ſorts of flies and Lice in all their coaſtes: he ſpake and the Locuſtes came, and Caterpillers, and that without number, &c.* Secondly, for the ſuddaine fading and vanity of our dayes, the Scripture expreſſeth it by compariſons, to ſhew the ſhortneſſe thereof. Hence it is, that our life is compared to the

Pſal.103.15. 16. ſwiftneſſe *of the weavers ſhittle; to a wind that paſſeth* away; to *a ſwift poſt* that tarrieth not long in one place, but ſoone departeth to an other; to *a Flower of the field* which quickly waſteth and withereth: *to a ſhadow* which eaſily vaniſheth: *to a vapour that appeareth for a little time, and then vaniſheth away, Iam.*4.14. The Prophet *Dauid* compareth it to an hand-breadth and to vanity, and what is lighter then vanity? *to a watch in the night, to a tale that is told,* ſo that our life is ſoone gone, and we fly away, and we are carried away as with a flood: *to water ſpilt on the ground, which cannot be gathered up againe*: and *to a garment that is moth-eaten* We have ſpent our dayes as a thought, they are but in a maner begun, and yet in a maner they are already done. For what are forty or fifty yeares, when they are paſt? Nay a thouſand yeares are but as yeſterday when they are paſt, *Pſal.*90.4.

1 Chro.29.15 Iob.8.9. Pſal.90.4.9. 109.23. 2Sam14.14 Iob.13.28.

*Uſe.*1. This doctrine is not hard to conceave, neither obſcure to the underſtand, we all know it and confeſſe it; but not one of an hundred maketh right uſe of it, we paſſe by it as an ordinary and common thing; it muſt be a ſpeciall worke of God to ſay it to our hearts, as *Pſal.*90. *So teach us to number our dayes that we may apply our hearts unto wiſedome.* But ſome will ſay, nothing is more eaſie then to number our dayes, and to reckon the yeares of our life: thus indeed we may doe, and yet never gather any profit by it, to ſay with the Prophet, *Lord, make me to know mine end, and the meaſure of my dayes, what it is: that I may know how fraile I am.* Firſt, this ſerveth for reproofe, and that of ſundry ſorts, who never conſider the uncertainty and in-

Pſal.90.12.

Pſal.39.4. The firſt reproofe

inſtability

inſtability of future things, and are unmindful of the frailty and inconſtancy of our life and of all humane affaires. For how many are there, which thinke wholly and onely of heaping up riches and getting gaine, yet cannot tell who ſhall poſſeſſe them? Such a one was the rich man in the Goſpel, *Luc.* 12. Alas, who knoweth what one day, or one night may bring forth? good, or evill? proſperity, or adverſity? life, or death? One night or one day altereth and changeth many things, and turneth them quite upſide downe. Many men alive, merry, and pleaſant over night, and dead in the morning? in good health in the morning, and dead before night? Nay, many in one houre alive, and dead the ſame houre? is it not thus at this time? Many at night rich, and goe to bedde wealthy men, able to helpe & relieve others, but the next way impoveriſhed and beggered, and utterly undone for ever. Many houſes and buildings ſtanding to day, which before to morrow may be deſtroyed and burnt ſticke and ſtake to the ground. The ſonnes and daughters of *Iob* were making merry together and *feaſting together in their elder brothers houſe*, but in one day, even in a moment they were oppreſſed and ſlaine by the fall of the houſe upon their heads, wherein they were, and not one of them eſcaped. Secondly, it reprooveth ſuch as delay and deferre the time of their repentance, and put it off from day to day, nay from yeare to yeare, and from time to time till there be no more time remaining for them: never remembring that the preſent day may be the laſt. We dreame oftentimes of a time to come heereafter, and in the meane ſeaſon, death cutteth ſhort our dayes. We ought evermore to gird up our loynes, ready to take our iourney, from hence we ſhould watch and prepare our ſelves, and learne wiſedome by the example of the *Foolish Virgins*, *Math.* 25. This was never more neceſſary then now it is, when God ſummoneth us by his judgments round about us, and yet we labour not to have

Iob. 1. 18.

The ſecond reproofe.

Math. 25. 8.

The third reproofe.

oyle in our Lampes. Thirdly, they are condemned that reioyce at other mens evils, albeit they hold life & all with the greateſt uncertainty, and ſuch as inſult over the miſery of others, & ſo adde affliction unto affliction. Doubtleſſe if we were wel grounded & eſtabliſhed in the preſent truth, that we know not how ſoone and ſuddainly our ſelves may end our dayes, we would not triumph at the miſeries of our brethren. Hence it is that *Salomon* calleth us homeward, *Pro.* 17.5. *He that is glad at calamity ſhall not be unpuniſhed*. and chap 24. *Rejoyce not when thine enemie falleth and let not thine heart be glad when he ſtumbleth, leſt the Lord ſee it, and he turne away his wrath from him*, to wit, upon thy ſelfe, as the ſtone that rolleth upon him that moved it. We ought rather as fellow-members one of an other to be grieved and inwardly touched at the calamities of our brethren: and theſe are the dayes (if ever) that call for this affection from us. No man can be ignorant under what afflictions they lye, yet who is *ſorry for the affliction of Ioſeph*? and albeit the *righteous periſh, and mercifull men are taken away, yet no man layeth it to his heart*. This is it that *Iob* complaineth of chap. 19. all mine inward friends abhorred me, they whom I loved are turned againſt me: then he cryeth out, *Have pitty upon me, have pitty upon me, Oye my friends: for the hand of God hath touched me*. The Apoſtle chargeth us to remember them that are in bonds, *as bound with them*; and them which ſuffer adverſity, *as being your ſelves alſo in the body*. Firſt, being your ſelves ſubject to the ſame afflictions, and lying open to the ſame dangers. Miſeries and calamities, ſickneſſes and diſeaſes are common, whatſoever happeneth to others may befall to our ſelves, we know not how ſoone; they are chaſtened to day, we may be corrected, nay conſumed to morrow. Let us be like minded and tender hearted with *Iob*, chap. 31. *I rejoyced not at the deſtruction of him that hated me, neither have I ſuffered my mouth to ſinne, by wiſhing a curſe*

Pro. 17.5. & 24.17.18.

Amos. 6.6. Eſay. 57.1.

Iob. 19.21.

Heb. 13.3.

Iob. 31.29.

curse to his soule. This is the note and nature of a godly man, to be grieved at the evill of others, as we see in *Davids* example, 2 *Sam.* 1. *He and his men mourned, fasted, and wept till even for Saul* and for *Ionathan*, the one the head and gouernour of the people, the other his sonne; albeit *Saul* had persecuted him and hunted him up and downe as a Partridge in the Mountaines, and sought to take away his life, and albeit he were to succeed after him in the kingdome: and *Psal.* 35. *They rewarded me evill for good to the spoile of my soule: but as for me, when they were sicke, my clothing was sack-cloth, I humbled my selfe with fasting, I behaved my selfe as though they had beene my friend, or brother, I bowed downe heavily as one that mourneth for his mother.* On the other side, would we know a wicked man? he is not onely without naturall affections, but insulteth and grinneth his teeth at the miseries of others, especially of the faithful. Thus doth the Prophet describe the malice of his enemies, *in mine adversity they reioyced and gathered themselves together against mee, yea the abjects gathered themselves together, they did teare me, and ceased not.* O how did *Shemei* laugh and leape for joy in *Davids* misery, he cursed him *with an horrible curse*: but what was the end? *the curse causeles shall not come*, saith the wise man *Pro.* 26. 2. but was that all? no, the Lord met with him in the end, for he perished and no man lamented for him, saying, Ah my brother. Fourthly, such are convinced, who breath nothing but threatnings as it were fire and flames out of their mouthes, and thinke upon nothing but revenge against their enemies, never considering the shortnesse of their owne lives, and that vengeance may first meet them in the way, and fall upon their owne heads. Such never marke nor meditate with themselves, what danger may lye at their owne doores, and hang over their heads, as they that dig *a pit for others*, and fal into it first themselves: or spread *a nett to ensnare others*, and their owne foote is

2 Sam. 1. 12.

Psal. 35. 13. 14.

Vers. 15.

2 Sam. 16. 5. 1 King. 2. 8.

The fourth reproofe.

Psal. 7. 16. & 9. 15. Eccl. 10. 8.

taken therein. We ſee an example hereof in *Haman*,
Eſt.7.10. *Eſter.7.* He builded a paire of Gallous for an other more righteous then himſelfe, and *himſelfe was hanged thereon*: as
Dan.6.24. alſo the adverſaries of *Daniel* caſt him into the denne of Lyons to be devoured, but themſelves were deſtroyed, for *the Lyons had the maſtery of them and brake all their bones in pieces or ever they came at the bottome of the denne.*

The fift reproofe. Laſtly, this meditation reprooveth ſuch as are unmercifull toward thoſe that are in miſery and neceſſity, and will part with nothing, never regarding what miſchiefe may hang over their owne heads, and in what wonderfull uncertainty they hold their lives, their eſtates, their goods, and all that they have. For what ſtore and plenty ſoever we have preſent, we do not know what want and penury we may ſuffer. Many that have had abundance and ſuperfluity of all things, have alſo had lamentable experience of great miſery before their laſt end. This doth *Salomon*
Eccl.11.1.2. teach *Eccl.11. Caſt thy bread upon the waters, for thou ſhalt find it after many dayes: give a portion to ſeven and alſo to eight, for thou knoweſt not what evill ſhall be upon the earth.* Where he exhorteth to liberality and bountifulneſſe toward the poore, and not thinke we have done enough, when we have given to one or two: yea he ſtirreth up thereunto from the uncertainty of things which we

All earthly things are uncertaine in ſundry reſpects. dreame to be certaine, and not to meaſure things by our preſent fruition and poſſeſſion of them. All earthly things, as life it ſelfe, are uncertaine, and that in divers reſpects.

1 For firſt it is uncertaine, whether we ſhall prolong our dayes to ſhew our bounty toward other, as *Eccl.9. Whatſoever thy hand ſhall find to doe, doe it with thy might: for there is no worke in the grave whither thou goeſt.* VVe muſt walke in the light while we have it, the darkeneſſe commeth wherein no man can worke; *as we have therefore opportunity, let us doe good unto all men, eſpecially unto them who are of the houſehold of faith. Gal.6.10.*

Eccl.9.10.

Gal.6.10.

2 Secondly, whether our ſubſtance

ſubſtance which we have in preſent ſhall continue and abide with us, or not. It is not with the world and worldly things, as with ſpirituall and heavenly things. For *the moth and ruſt* may corrupt the former, *and theeues breake* through and ſteale them away, but they cannot deprive us of the latter. Therefore *Salomon* warneth us that riches are deceitfull, that we ſhould not lay up our treaſure upon earth, but in heaven, *Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves winges and fly away as an Eagle doth toward heaven.* So the rich in this world are charged not to be high-minded, nor to truſt in *uncertaine* riches, *but in the living God*, who giveth us richly all things to enioy. Thirdly, we know not whether our ſelves or at leaſt ſome of ours (how ſurely ſoever we may thinke we have feathered our neſtes) may be driven to pouerty and miſery, and compelled even to begge our bread and crave an almes of others, and happily of thoſe whom we have deſpiſed and derided, as much as now we have, and as rich as now we ſeeme to be, and how ſetled ſoever we ſuppoſe our eſtate to remaine; when happily we may finde others as hard-hearted and ſtreight-laced toward our ſelves, as we have beene toward them. And it is the juſt judgement of God, that they find no mercy, who have ſhewed no mercy. Beſides, among all uncertainties this is not the leaſt of all, whether our heire, ſonne or daughter, or other, ſhall waſte & conſume all that we have gotten and gathered, and whatſoever we have heaped and hoarded together, or a ſtranger poſſeſſe all: or if we were ſure to leave our ſubſtance to the heire of our bodies, *Who knoweth whether he ſhall be a wiſe man or a Foole that ſhall have rule over all our labour?* Let us therefore follow the counſell of our Saviour *Luc.* 16. *I ſay unto you, make you friends of this earthly Mammon, that when ye faile, they may receive you into everlaſting habitations*: he meaneth that our good workes will give a friendly teſti-

Math. 6. 19.

Pro. 23. 5.

1 Tim. 6. 17.

3

Eccl. 2. 19.

Luc. 16. 9.

mony to our consciences that we are the elect of God, and have not beleeved in vaine. To conclude, let us remember the saying of the Prophet, after that he hath brought in the counterfeit fasting of the hypocrites of his time, complaining that they had fasted & God regarded it not, and pleasing themselves in the outward worke, saying, *Is this such a fast as I have chosen, a day for a man to afflict his soule, to bow downe his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast & an acceptable day to the Lord?* He proceedeth to teacheth them and us by them what to doe, *Is not this the fast that I have chosen, to loose the bands of wickednesse, to deale thy bread to the hungry, to bring the poore to thy house, when thou seest the naked that thou cover him, and that thou hide not thy selfe from thine owne flesh?* Hereby we make our fast acceptable to God, otherwise covetous and miserable persons may like of it, thereby to save somewhat both to pinch their servants at home, and to defraud their owne bellies: but if it be performed aright, then shall our righteousnesse goe before us, and the glory of the Lord shall be our reward.

Esay. 58.

2 Secondly, glory not of the time to come, *Pro.* 27. 1. neither ascribe any power to our selves, let us not resolve and appoint what we will doe: we know not what God hath decreed and determined concerning us. The Apostle *Iames* concludeth this, chap. 4. *Goe to now ye that say, To day or to morrow we will goe into such a city and continue there a yeare, and buy, and sell, and get gaine; whereas ye know not what shal be on the morrow! for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away: for that ye ought to say, If the Lord will, both we shall live, and doe this, or that.* But on the other side, it should hasten and further our repentance, and cause us to humble our selves under the mighty hand of God, as the *Ninivites* did, who hearing their end was neere at hand, they proclaimed a fast,

Iam. 4. 13.

they

they put on ſack-cloth, they cryed unto God from the greateſt of them to the leaſt of them. And who knoweth how nigh at hand our time may be! are not many gone and ſwept away, that ſeemed before as ſafe as we? The Sodomites thought themſelves as free from judgement, and as farre from their end, as we doe; *the Sunne ſhined upon them*, they promiſed to themſelves a faire day, but before night they ſuffered a perpetuall night and darkneſſe of death, they were deſtroyed *with fire and brimſtone from* heaven. So it was with the Egyptians, they went quietly to bed, and ſlept ſoundly, but it came to paſſe *at midnight, the Lord ſmote all the firſt-borne in the land of Egypt*, &c. The like I might ſay of *Belſhazzar*, *Dan.* 5. and of *Ananias* and *Sapphira Act.* 5. Now is the time of our acceptance, of turning and changing; after death, there is no change at all.

Gen. 19. 23. 24.

Exod. 12. 29.

Thirdly, learne to content our ſelves with every eſtate and condition, whatſoever ſhall befall us. Our life is vaine and ſuddainly gone, we have a ſhort journey to make, and therefore the leſſe proviſion will ſerve our turne. It is great folly for a man that hath a ſhort way to goe and a little iourney to take, to carry greater proviſion with him for it. A little will ſerve to bring us to our iournies end. Therefore the Apoſtle ſaith, 1 *Tim.* 6. *We brought nothing into this world, and it is certaine we can carry nothing out: and having food and raiment, let us be therewith content.*

3

Cicer. de Senectute.

1 Tim. 6. 7. Heb. 13. 5.

Laſtly, let us be wiſe to number our dayes, and to meaſure out the length of our time, that we may know how fraile we are. There is a great art and skill required to doe this aright: few have learned this knowledge. Hence it is that the Prophet himſelfe turneth himſelfe to God to be inſtructed of him, as one that was not able of himſelfe to conceive it without ſuch a maſter, *Lord teach me: Lord make me to know mine end, &c.* This is the beſt art of numbering and skill of menſuration. It is a vaine thing to be able

Pſal. 39. 4. & 90. 12.

able to measure our land, and to number our sheepe and other cattell, and yet have no knowledge how to number our dayes. A man may seeke the register and know his age, and not number his dayes; but suffer whole yeares to passe over his head, and the greatest part of all his life without heavenly wisedome. This point hath many branches: first account the present time and day to be as the last; and so live, as if every day we should die, that we may prepare our selves for the day of our dissolution, when we must go hence & be no more: not as *the rich man* that numbred falsely, and deceived himselfe in his accouts, *Thou hast much laid up for many yeares, take thine ease, eate, drinke and be merry*, and therefore is worthily called a *foole* for his labour. There can be no worse deceit, then when a man deceiveth himselfe in his reckonings. Secondly, we number our daies, when we looke backe and remember the miserie into which sinne hath brought our nature, *Gen.* 2. Must not that needs be bitter, which hath brought forth such bitter fruit? the ground *was cursed to bring forth thornes and thistles*: but man bringeth forth more sowre and unsavory fruits of ungodlinesse and unrighteousnesse, and hath pulled down that goodly building which God had set up, that only a little rubbage therof remaineth. An evill tree cannot bring forth good fruit: so man drinketh iniquity as water, and cannot bring that which is cleane from the fountaine that is uncleane. Thirdly, we learne thereby to dy daily. This the Apostle practised 1 *Cor.* 15. *I protest by your rejoycing which I have in Christ Iesus our Lord, I dy daily*. We must exercise and enure our selves in dying by little and little, so long as we live here upon earth, before we come to dy indeed: and then I doubt not but we shall depart hence in peace & dye well in the end. Every affliction is a preparation to death, and a putting of us in minde of our dissolution. For *he died daily*, not onely because he was often in danger of death, that there was often but a steppe betweene death and him, but because in all his troubles and dangers

The numbring of our dayes aright hath many branches.

1 Luc. 12, 19.

2 Gen. 3. 17. 18

3 1 Cor. 15. 31.

dangers he made himſelfe ready, not knowing when God might call him. He that will inable himſelfe to beare the croſſe of all croſſes, I meane death, called *the King of terrours*, muſt firſt of all learne to beare ſmaller & leſſer croſſes patiently and meekly, as ſickneſſe of body, trouble of minde, anguiſh of conſcience, loſſe of goods, greatneſſe of paines, death of friends, burdens of poverty, lacking of maintenance, croſſes in our affaires and many ſuch like, which are as the harbingers or meſſengers of death, making the way before it. Learne we therefore to entertaine them, and make good uſe of them, that when death the end of all commeth indeed to cut off our dayes, as the ſickle reapeth downe the corne that is ripe and ready to be carried into the barne, we may looke it in the face, bid it welcome, and prepare to meete it halfe way. O how bitter and diſtaſtfull is death, to them that live in the pleaſures of ſinne, and how ſweet to the diſtreſſed! Iob. 18. 24.

4

Fourthly, labour to take away the power and ſting and ſtrength of death. It is as a Scropion that carrieth poiſon in the taile of it: and therefore we muſt deale with it, as they doe with a venimous beaſt, pull out the ſting of it, & then it cannot hurt. What is that, may ſome ſay? *The ſting of death is ſinne*, ſaith the Apoſtle, as *the ſtrength of ſinne is the law*. Or let us deale with it as the Philiſtines dealt with *Sampſon*, they never reſted, but laboured day and night to know, *wherein his ſtrength lay*, that they might weaken him and make him like to one of them. So ought we to doe. If any aske, wherin lyeth the ſtrength of death, that it beateth downe ſo many to the ground, nay throweth and thruſteth them headlong downe to hell? I anſwer, it lyeth altogether in our ſinnes, and therefore we muſt labour earneſtly to take away the ſtrength of them by repentance from dead workes, and faith in Chriſt Ieſus. So many ſinnes as we maintaine and cheriſh in our ſelves, ſo many ſtings of death be in us, the leaſt whereof is able to 1 Cor. 15. 56. Iudg. 16. 5.

wound our ſoules to eternall death. The veni'me of theſe ſticketh deeply in us, it muſt be the labour of our whole life to pull it out. Fifely, whatſoever a man would do, when he is dying and departing out of this world, let him doe the ſame every day while he is living: and what he would doe when he ſicke, let him doe it while he is in health. The moſt wicked, when he is dying, will pray and deſire others to pray for him. So *Pharaoh* did in his troubles: ſo did *Ieroboam* that made Iſrael to ſin, when *his hand was withered and dried up*, that he could not pull it into him againe.

5

Exod. 8. 8.

1 King. 13. 4.

6 Sixtly, he that would live when he is dead, muſt die while he is alive, namely, to his ſinnes. If we would die the death of the righteous, we muſt have the converſation of the righteous: otherwiſe it ſhall goe no better with us, then it went with *Balaam*, he *would have his ſoule dy the death of the righteous*, but he would not live the life of the righteous. A profitable meditation in theſe dangerous times, we know not how ſoone we may be called to give an account of our ſtewardſhip. Laſtly, let us begin our eternall life here upon earth, and even now have our *converſation in heaven*, and *ſeeke thoſe things that are above*, where Chriſt ſitteth at the right hand of God. So the Apoſtle deſcribing the eſtate of the faithfull ſaith, *God hath delivered us from the power of darkneſſe, and hath tranſlated us* into the kingdome of his deare ſonne. It behoveth us therefore to be watchfull and in a readineſſe, like the wiſe Virgins againſt the comming of the bridegroome, leſt we be taken unawares, and ſwept away from his preſence, as the chaffe which the winde driveth away. To this purpoſe Chriſt exhorteth *Mar.* 13. upon this ground to watch & pray, & to take heed, leſt he comming ſuddainly to us, or calling us ſuddainly to come to him, doe find us ſleeping, *Of that houre and that day knoweth no man, no not the Angels that are in heaven, neither the Sonne, but the Father onely: take ye heed therefore, watch and pray,*

Num. 23. 10.

7

Phil. 3. 20.

Col. 1. 13.

Col. 3. 1.

Mar. 13. 35. 36.

for

for ye know not the time, when the maſter of the houſe commeth, at even, or at midnight, or at the cocke crowing, or in the morning, leſt comming ſuddainly he find you ſleeping: and what I ſay unto you, I ſay unto all, watch: thus heteaceh thus to apply generall commandements particularly to our ſelves, and this was never more neceſſary then in theſe preſent daies of affliction.

Whoſe blood Pilate had mingled with their ſacrifices.) See here the violent practiſe of *Pilate*: behold a matter of great impiety, without having reſpect to perſons, to time, place or action whereabout they went that offered ſacrifice. He was the governour and judge in *Indea*, he ſhould have preſerved peace, and prohibited others from ſuch outrage: This teacheth us that wicked and ungodly men are bloody and cruel, without mercy or naturall affection. See this at large, *Amos* 1. deſcribing the enemies of the Church, *They have threſhed Gilead*, that is, the inhabitants of *Gilead, with threſhing inſtruments of iron*, they purſued their brethren with the ſword, and caſt off all pitty, they have ript up women with child, &c. This is to be noted in the *Edomites* againſt their brother *Iacob*, *they rejoyced in the day of his deſtruction, and laid hands on his ſubſtance in the day of his calamitie, and ſtood in the croſſe way to cut off thoſe of his that did eſcape*, &c. Behold the truth of this farther confirmed in the examples of *Caine*, of *Nimrod*, of *Eſau*, of *Pharaoh*, of *Saul*, of *Hazael*, of *Agag*, of *Herod*, of infinite others, whoſe tender mercies have beene terrible cruelties, as *Salomon* ſpeaketh, *Pro.* 12.10.

Doct. The wicked are by nature cruell and bloody.

Amos. 1. 3. Obad. ver. 12 13.

The reaſons are evident: for firſt who ruleth in them? and who carrieth them with might and maine, and hath the ſway and ſwing of their whole life? Doubtleſſe they are led by the ſpirit of Satan, who was a *murtherer from the beginning*, and the great Dragon that perſecuted the woman that brought forth *the man-child*: the roring Lyon that walketh after his prey, *and ſeeketh whom he may devoure.*

Reaſon. 1.

Ioh. 8. 44. Revel. 12. 13. 1 Pet. 5. 8.

vour. For that which is ſaid of *Caine*, is true of all the company of the ungodly; *he was of that wicked one and ſlew his brother, becauſe his owne workes were evill and his brothers* good. This our Saviour alſo teacheth, *Revel.2. Behold the devill ſhall caſt ſome of you into priſon, that ye may be tried*: not that Satan was incarnate and become a layler in his owne perſon, but he underſtandeth the inſtruments of the devill, ſuch as obeyed him as the ſervant his maſter.

2 Secondly, by the names given to them in holy Scripture, we may ſee and judge of their natures. For they have the names of ſuch beaſtes given unto them as are given to ſpoiling and ravening, as Lyons, Beares, Bulls, Dogs, Leopards, Wolves, & ſuch like, of which the Scripture is full in every place, that we ſhould not be ignorant of them.

Pſal. 22.12. 13.16.

Uſe 1. This ſerveth to reprove all ſuch as are guilty of violence and cruelty, of oppreſſion and unmercifulneſſe toward others: and hereof there are ſundry ſorts, and herein we may offend ſundry waies. Firſt, when we goe beyond the bounds of juſtice. For extremity of juſtice is injuſtice, or a kind of cruelty: ſo that we offend by exerciſing heinous tyranny in inflicting puniſhment even againſt offenders and malefactours. If too much mercy be a kinde of cruelty, much more over much rigour of juſtice. There is mercy to be ſhewed in juſtice, & there is juſtice to be ſhewed in mercy. In the law of *Moſes* the Iudge is charged to iuſtifie the righteous, and to condemne the wicked: and if he be worthy to be beaten, he ſhall receive according to his fault; *forte ſtripes he may give him, and not exceed.* So then theſe are to be puniſhed, but not with cruelty.

Severall ſorts of cruelty.

1

Deut.25.3.

3

2 Secondly, by fighting and quarelling, beating or maiming our neighbour in his body, reprooved by *Moſes, Levit.* 24. *if a man cauſe any blemiſh in his neighbour, as he hath done, ſo ſhall it be done to him, &c. as he hath cauſed a blemiſh in a man, ſo ſhal it be done to him againe.* True it is, many carnall men of this world know no other valour or vertue, then hurting, laming, quarelling and deſire of revenge,

Levit.24. 19.20.

revenge, which breath forth cruelty & are often times the forerunners of bloody murther. Such as have neither hand nor heart to fight againſt the enemies of their ſoules, and againſt ſpirituall wickedneſſe in high places, to fight the battels of the Lord againſt ſinne, Satan, and the world, but are ready as cowards and daſtards to yeeld unto them the field, yet are never well but when they are fighting and quarreling, chalenging and provoking others; contrary to the earneſt perſuaſion of the Apoſtle, *As the elect of God, holy and beloved, put on tender mercy and kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering, forbearing one another and forgiving one another, if any man have a quarell to another, even as Chriſt forgave you, even ſo doe ye.* Col. 3. 13. And doubtleſſe if the ſpirit of the Lord were in us, and we had any feeling of his love in ſparing and forgiving us, we could not but expreſſe the power thereof, and the ſpirit of meekneſſe would mortifie in us more and more this thirſt after revenge, and we would learne of our Saviour, who hath ſaid, *I am meeke and lowly in heart, and ye ſhall finde reſt unto your ſoules.* Math. 11. 29. Thirdly to procure any way the death of others, and the ſhortning of their dayes. This may be done many wayes, either by the ſword, or by famine, or by falſe accuſations, and ſuch like. But not to ſpeake of all theſe meanes, it is done in theſe infectious times, when the peſtilence walketh in darkneſſe, & deſtruction waſteth at noone day, three wayes eſpecially, by ſuch as reſtraine them, by ſuch as are reſtrained, and by ſuch as are appointed to attend them that are reſtrained. Firſt they offend that reſtraine them, but doe not relieve them: that are very carefull to ſhut them up, and then ſhut up their compaſſion from them, and their farther care of them, like thoſe that bind a man hand and foot, and then beate him. This is extreme cruelty, that a naturall man would not ſhew to his bruit beaſt. If a carnall man have any of his cattell ſicke and he ſhut them up, he will uſe all meanes to recover

What cruelty is ſhewed in infectious times.

them: and ought we not much more to ſupply the wants of our poore brethren made after the jmage of God, and for whom Chriſt Ieſus died? ſhall we adde affliction to them that are afflicted, and make the heavy burden they beare more heavy, and cauſe them to breake out into unlawfull and ungodly courſes which may not be warranted?

2 Secondly, when ſuch as are infected goe about to infect others. Theſe are unruly perſons, the very ſons of *Belial*, that breake all lawes of God and man: that cry out, ſhall we be reſtrained & cooped up, as it were impriſoned like malefactors? we will breake their bands, and caſt away their cordes from us: We will have our liberty, and who ſhall hinder us? we will have what we liſt, or elſe we will make thoſe rich grubbers repent it? Theſe are impatient under the hand of God, and will not ſtoope downe at his correction; but as refractary beaſts lift up the heele againſt him: whereas they ſhould conſider that it is God which reſtraineth them and not man. Hence it is, that the Lepers in the law were ſhut up, and dwelt apart by themſelves, as

Levit. 13. 46. *Levit.* 13. *All the dayes wherein the plague ſhall be in him, he ſhall be defiled, he is uncleane: he ſhall dwell alone, without the campe ſhall his habitation be:* yea even Kings and Princes

2 Chro. 26. 21. *dwelt in ſeverall houſes*, and were cut off from the houſe of the Lord. This rule holdeth by proportion in contagious diſeaſes. Therefore when God viſiteth us and ſtriketh us, we muſt not ſtrike others: and when we are infected we muſt not infect others: for then we make our ſelves guilty of blood in Gods ſight. Be it that we may goe away ſcotfree; and not be accounted as murtherers in the courts of men, yet we ſhall be arriagned as guilty in the high court of heaven; and albeit the lawes of men ſhould not take hold upon us, yet the law of God will find us out, wherein we are commanded to preſerve life, and therefore much more forbidden to ſhorten the dayes of any, & bring them to an untimely death. This is an heinous crime and horrible

horrible cruelty, and bringeth a blot upon our own ſoules. True it is, we may hurt their bodie, but we hurt our own ſoules & wound our conſciences more then we can annoy others: and we may carry the plague into their bodies, but we admit a greater plague into our owne ſoules.

Thirdly, when ſuch as are appointed or hired to looke to ſuch as are infected, doe not only ſhew no mercy, but rather cruelty; and rather regard to inrich themſelves, then recover the diſeaſed. The properties required in Church-widdowes that were to attend the ſicke and the poore, ought to be found in theſe, that they be ſuch as *be well reported of for good workes, and have relieved the afflicted, waſhed the Saints feete, and have diligently followed every good worke.* This is a glaſſe wherein ſuch ſhould behold themſelves and their office, that are called to looke to others in their extremity, to exhort to counſell, and comfort them, to ſupport them, to feed them, that are not able to helpe themſelves. 3 1 Tim. 5. 10.

An other branch of cruelty is by uſing any of the creatures of God hardly. This doth *Salomon* reprove *Pro.* 12. 10. *a righteous man regardeth the life of his beaſt*: how much more ought he, of his ſervant, though he be never ſo meane, poore, or ſimple. In the inſtitution of the Sabbath the Lord had regard and reference to the ſervant, *Deut.* 5. *That thy man-ſervant and thy maid-ſervant may reſt as well as thou, and remember that thou waſt a ſervant in the land of Egypt*, &c. And wherefore did the God of all mercies forbid in the law to kill *the damme when* they had taken *her young ones* away, but that he would have it known, that he alloweth cruelty & wrong to be offered no not ſo much as to the ſeelieſt birds or beaſtes. It is true that the mercies of the wicked are cruel: and it is true that many wicked men regard the liues of their beaſts, and provide plenty of fodder for them: but wherefore? doubtleſſe it is not ſimply in mercy and love to the creature, but in love to themſelves, & covetouſneſſe 4 Deut. 5. 14. 25. Deut. 22. 6.

and

and deſire of their owne gaine, either that they may doe them the more worke, or carry them the better on their backes, or live the longer to doe them ſervice, or be more ſailable to yeeld them mony, and not to obey God therein that made them. True it is the wickedſt man will pretend mercy; but their mercy pretended is cruelty extended: for firſt they are or would ſeeme to be very carefull, that their people and families ſhould have their recreation and refreſhing, their liberty from their labour, and times for their ſports and delights: yea they pretend neceſſity, and plead their cauſe that they muſt have it. What, ſay they, would you not have them take any pleaſure? what? nothing but droyling and moyling, and never be at reſt? But when ſhall this be? if at any time, I warrant you, upon the Lords day, when they may doe them no ſervice, when it ſhall doe more hurt to their ſervants ſoules, then good to their bodies; and when they cannot be ſuffered to worke for them, they care not if they play, neither what elſe they do; but whoſoever giveth, muſt learne to give of his owne: the Lords day is none of his own to give away.

The mercies of the wicked how they are cruell.

2 Secondly, they are ſometimes forward in giving, but not to *Iobs* almeſmen, the poore labourer, the blind, the lame, the aged, the impotent, the maimed, but to the idle and ſturdy begger, whom it were more mercy to puniſh, & it would doe them more good.

3 Thirdly, by ſaving many malefactours from puniſhment, like *Saul* that ſpared *Agag*, or like the Iewes that would have *Barabbas* let looſe, who had bin put in priſon for murther and ſedition.

5 Fiftly, by laughing and taunting all the infirmities of our brethren, reproved in the law of God, *Thou ſhalt not curſe the deafe, nor put a ſtumbling blocke before the blinde, but ſhalt feare thy God. I am the Lord*: and *Pro.17. Who ſo mocketh the poore, reproacheth his maker: & he that is glad at calamities ſhal not be unpuniſhed.* Laſtly, to deale hardly with the poore among us that are moſt helpleſſe and ſuccourleſſe, of which are

Levit. 19.14.

Prov. 17.5.

foure

foure ſortes often ioyned together, the day *labourer*, the comfortleſſe *widow*, the *fatherleſſe* child, and the deſtitute *ſtranger*. The firſt branch is of ſuch as with-hold the labourers wages, often reprooued and condemned in the law and the Prophets, *Levit.*19.13. *Deut.*24.14. *Ier.*22.3.13. Doubtleſſe if there were not great wickedneſſe and cruelty in men, it had beene needleſſe to ſet downe any ſuch threatnings as theſe here contained. We know the poore have no rents nor revenues to live upon, as the richer ſort have: their lands and inheritance is the labour of their hands: it is therefore againſt all right and reaſon, that they ſhould be deprived of the fruit of their labours. This is done many wayes, firſt when the wages of their worke is denied, or detained, or delaied, without reſpect or regard of the neceſſity of the workman. Secondly, though it be not wholly wrung and wreſted from them, yet it is often clipped or gelded, and ſo a part is kept away. For if we conſtraine a poore man to labour for us, and then will pay him but by halfes, and uſe him as the *Ammonites* did the meſſengers of *David, who cut off their garments by the middle* this alſo is open violence and oppreſſion, Thirdly when we will ſeeme to deale juſtly and truly with them, and pay them all, but it is not in mony according to Covenant, but with old ſhooes, or with ragges and reliques of our own, or with caſt garments which we have left, yet ſell them & value them againe to our ſervants, as if they were new, and ſometimes at a dearer rate. Thus both we ſhew our owne cruelty, and abuſe their ſimplicity. Fourthly, when we ſee a poore man out of worke, and that he muſt needes paſſe through our handes, if we take occaſion and advantage thereby to bargaine with him as we liſt, and to give him little or nothing, becauſe we know he knoweth not otherwiſe where to have worke and whereabout to ſet himſelfe, and begin to ſay within our ſelves, This fellow is a fit pray and booty fallen into my hands, he cannot eſcape me:

Mal.3.5.

Touching labourers oppreſſed.

The poore laboures how defrauded.

2 Sam.10.4.

he is quite out of worke and apparrell, now I may hire him for a cruſt; now I have him at an advantage, I can uſe him at my pleaſure: now he will be glad to ſerve for a ſong, or a morſell of bread: what is this but horrible and monſtrous oppreſſion? for albeit through the wrongs and iniuries they lye under, as a greevous burden that preſſeth them downe, they dare not complaine or mutter, much leſſe ſue and bring an action: yet the hire it ſelfe detained, and the wrong ſuſtained crieth out and is ready to witneſſe againſt ſuch cruell oppreſſours that grinde the faces of the poore, as it is ſaid of the blood of *Abel*, *behold the voyce of the blood of thy brother crieth unto me from the ground* ſo the Apoſtle *Iames* teacheth that *the hire of the labourers, which have reaped downe your fields, which is by you kept backe by fraud, cryeth: and the cries of them which have reaped, are entred into the eares of the Lord of the Sabbath.* This is indeed and in truth no better then a cunning kind of *ſtealing* and robbing. This they muſt learne, that uſe ſuch winching to ſave a penny or halfe-penny out of a poore mans wages which being given could doe them no hurt, but to the poore man much good: whereas we ſhould provide not onely that they may live, but that they may live cheerefully and comfortably. Otherwiſe, what doe we, but prolong their lives in miſery and penury, and of their wives and children in beggery and neceſſity. How many are there every where, that care not how much they ſpend in ſurfetting and drunkenneſſe, in revelling and riotouſneſſe, in feaſting and banketting, who thinke they never beſtow enough in complements and entertainment? yet grudge at a little given to the poore, and ſtrive who ſhall beſtow leaſt; ſuch a one is thought the beſt husband and moſt provident, he is judged to have made the beſt bargaine, and to goe away with all the praiſe and glory in the world. The ſecond and third branches are touching the widow and the fatherleſſe: God will be avenged of ſuch as

Gen. 4. 10.

Iam. 5. 4.

Levit. 19. 13.

Touching widowes and fatherleſſe children, how wronged.

vexe

vexe and oppreſſe them, *Deut.* 10.18. & 14.29. & 24.17. True it is, many widowes are tendred and regarded, and much made off while their husbands are living, and ſo are children in their father life time: but when once their husbandes and parents are dead, they are not once looked upon, but left to the wide world and ſoon out of mind. It is greefe and ſorrow enough to the widow to looſe her husband, and the children their parents: howbeit the cruelty of men ſpareth not to adde more affliction: but the Lord will take their cauſe into his owne hand, and reſerveth to himſelfe the puniſhment of ſuch oppreſſours. See this *Exod.* 22. *Ye ſhall not afflict any widow, or fatherleſſe child: if thou afflict them in any wiſe, and they cry at all unto me, I will ſurely heare their cry, and my wrath ſkall waxe hote, and I will kill you with the ſword, and your wives ſhall be widowes, and your children fatherleſſe*: Where he threatneth not onely to puniſh them, but in like manner and meaſure as they had ſinned, according to the ſaying of our Saviour, *With what judgement ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you againe.* The laſt is touching ſtrangers, that is, ſuch as being borne in a forraine land, are willing to forſake it, to come and dwell where the word of God is truly and plentifully preached, being peacable to the ſtate, and proſelytes to the ſame religion, and ſerue the ſame God with us: doubtleſſe God will be avenged of ſuch as hurt or oppreſſe them, for he will not have ſuch vexed & wronged. This was forbidden to the Iewes, *Exod.* 22. *Thou ſhalt neither vexe a ſtranger oppreſſe him: for ye were ſtrangers in the land of Egypt: & Levit.* 19. *If a ſtranger ſojourn among you ye ſhal not vexe him, he ſhal be as one borne among you & thou ſhalt love him as thy ſelfe, for ye were ſtrangers in the land of Egypt*: ſo *Deut.* 24. *Thou ſhalt remember that thou waſt a bondman in Egypt, and the Lord thy God redeemed thee thence, therefore I command thee to doe this thing.* This was often remembred and repeated to the Iewes.

Exod. 22. 23. 24.

Math. 7. 2.

Touching ſtrangers. how they are iniuried.

Exod. 22. 21.

Levit. 19. 33.

Deut. 24. 18.

Iewes. But what, may ſome ſay, doth this belong to us? who were never in Egypt, much leſſe ſtrangers in Egypt, or any other land, as the Iewes ſaid, *We were never in bondage to any man.* I anſwere, though we were not, yet we know not whether we ſhall be, neither how ſoone we may be: we know not what hangeth over our heads, neither *what a day may bring forth.* Beſides, the common rule leadeth us to this humanity, *Whatſoever ye would that other men ſhould doe unto you, doe ye even ſo to them: for this is the law and the Prophets*: Our forefathers have for the truths ſake beene driven from houſe and home, and beene conſtrained to forſake wife and children, lands and goods, and have received comfort and releefe in a ſtrange land, where God inclined the hearts of the magiſtrates to favour them: is it not then reaſon, that we now ſhould doe the like, and ſhew mercy? But how many wicked and envious men are there among us, which murmure and grudge, that ſuch ſhould come over and dwell among us, who have left their countrie for their conſcience ſake and the Goſpels? They pretend and plead that they grow rich and wealthy; they ſee it, and grudge and grieve at the ſight of it. For anſwere unto theſe, obſerve theſe few points: Firſt, who made them ſo? Is it not God? *he maketh poore, and maketh rich, he bringeth low and lifteth up*, and doe we envy them, and repine at them? Or ſhall our eye be evill toward them, becauſe his is good? Secondly, it is Gods bleſſing upon them (no doubt) for the faiths ſake, becauſe they have preferred the Goſpel of God before their owne goods. And indeed *godlineſſe is profitable to all things*, and *hath the promiſe of the things of this life, and of that which is to come.* To this purpoſe our Saviour teacheth, *Every one that hath forſaken houſes, or bretheren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, and for the kingdome of Gods ſake, ſhall receive manifold more in this preſent time, and in the world to come life everlaſting.* Thirdly

Ioh. 8. 33.

Pro. 27. 1.
Math. 7. 12.

1 Sam. 2. 8.

1 Tim. 4. 8.

Math. 19. 29.
Luc. 18. 29. 30.

Is

Is it not better they ſhould be rich, then poore? better, I ſay, not for them onely, but even for others? If they were poore, they muſt be releeved: for we are debters to Iew and Gentile, even to the Turkes and infidels, ſo farre as we doe not helpe them againſt Chriſt and Chriſtianity. If they be rich, they will not be chargable to any of us, but will rather be helpfull unto others. Fourthly, What is the cauſe they grow ſo rich? becauſe they are painfull and induſtrious. And wherefore are many poore and in need among us, but becauſe they are idle and will not labour, nor uſe the meanes that theſe do? Laſtly, I am perſwaded, that God bleſſeth us and the land the better for giving entertainment to the diſtreſſed members of the Churches ſcattered abroad: We have done ſome good to them, but much more to our ſelves, as the *Shunamite* that entertained the Prophet of God did him and his ſervant good, but ſhe did more to her ſelfe and her owne houſe. Thus we ſee what ſundry branches there are of cruelty, all which as we ſhould alwayes conſider, ſo moſt eſpecially in theſe dayes of our publike humiliation, when we make ſolemne profeſſion of our unfained repentance.

Secondly, judge by this note and property of the religion of the Church of Rome. Such as have not underſtanding to judge of the doctrine, let them open their eyes and behold their practiſes, for by theſe fruits ye ſhal know them. Whom have they in their fury ſpared? What age, what ſexe, what perſon? Surely neither high nor low; infant nor ſuckling, no not ſuch as never ſaw the light; neither living nor dead: neither diſtreſſed nor diſtracted, ſheading the blood of the Saints, as water ſpilt upon the ground, and making themſelves drunke with the blood of poore Chriſtians, a thouſand times better and more righteous then themſelves. Never did the Turkes and ſavages ſhew themſelves ſo beaſtly and barbarous, as theſe counterfeit or baſtard-Chriſtian-Papiſts, who boaſt they ſerve Chriſt;

but ſerve Antichriſt. They can ſuffer the Iewes that daily blaſpheme Chriſt Ieſus our bleſſed Saviour to dwell among them: but they will not ſuffer thoſe to buy or ſell or abide among them that profeſſe Chriſt as wel as themſelves, nay better, and looke for ſalvation and eternall life wholly through his merits and not their owne. The ſoules that lye under the Altar cry unto God without ceaſing, day and night for vengeance againſt ſuch blood-ſuckers,
Revel. 6. 10. ſaying, *How long, Lord, holy and true, doeſt thou not judge & avenge our blood on them that dwel on the earth*! Their king-killing doctrine, is of the ſame ſtampe, that Princes have forfeited their crowne and Scepters, & their ſubjects diſcharged of the duty of alleageance, whenſoever the Pope pleaſeth to pronounce them heretickes, and to thunder againſt them his Excommunications. The Gun-powder treaſon ſhall remaine for ever as a monument of this unmatchable cruelty. It is and hath beene ever otherwiſe with the true Church of God, there ſhal no ſuch murtherings and maſſacres be found and commited *in all the mount-*
Eſay. 11. 9. *taine* of Lord: but the Wolfe ſhall dwell with the Lambe, *they ſhall not hurt nor deſtroy in all mine holy mountaine*, ſaith the Lord.

3 Laſtly, let us earneſtly and often deſire of God to preſerve us from ſuch unreaſonable and wicked men, nay
Object. wild beaſtes in the outward ſhape of men, 2 *Theſſ.* 3. It wil be objected touching thoſe of the Romiſh religion, though they be enemies to the Goſpel and to our profeſſion, yet we ſee no ſuch matter in them, they live as peaceable men, and the quiet of the land, they meddle not with others, or
Anſw. againſt others. But what is the reaſon? or where is the cauſe? doubtleſſe, not in the perſons, but in the times. Charge the times, and the perſons wil ſoone be changed, the difference wil ſoon be eſpied. They are now as a Lyon within a grate, or a Wolfe kept in a chaine. Let the Lyon looſe, ſet the Wolfe at liberty, ye ſhall ſoone ſee him as fierce

fierce and cruell as ever he was. Remember what they were when they bare sway: such as they were then, such they are now in heart & affection; such as the fathers were, such are their children; a cruell, a barbarous, a bloody generation, ever delighted with shedding blood. Blessed be God the father of our Lord Iesus Christ, who hath not given us as a pray unto their teeth: and let them fulfill the measure of their sinnes, that upon them may come all the righteous blood which they have shed upon the face of the earth.

Above all the Galileans, &c. or those eighteene, &c.) The examples of others and the miserable event upon them are propounded to teach the Disciples and all others to turne to God, these men judging these punishments to be the wages of unrighteousnesse. This teacheth that the example of Gods judgements, which he useth and executeth upon nations, kingdomes, cities, families, houses, and particular persons are profitable meanes to stay from that evil which God hath chastised in others. In the glasse of others, wee may looke upon our owne faces. We see this *Deut.* 24. *Remember Miriam, what the Lord thy God did upon her by the way, after ye were come forth out of Egypt.* the Like is noted 2 *Sam.* 11. *Wherefore approched ye so nigh the City when ye did fight? knew ye not that they would shoote from the wall? who smote Abimelech the sonne of Ierubesheth? did not a woman cast a piece of a Mil-stone upon him from the wall that he died, &c.* The words of *Iezabel* are grounded upon this foundation, *Had Zimri peace, that slew his master?* Christ our Saviour chargeth all to beware of excesse, propounding the examples of *Noah* and *Lot*, to tye up their hearts to looke after the appearance of Christ in glory, and to draw them from the love of the world: and afterward he addeth to the same end, *Remember Lots wife.* So that we see, the examples of Gods judgment in former times are profitable to them that come

Doct. Examples of Gods judgments upon some, are profitable to others.

Deut. 24. 9.
2 Sam. 11. 20 21.
2 King. 9. 31.
Math. 24. 37.
Luc. 17. 27. 32.
Dan. 5. 20. 22.

come after to hold them in the wayes of righteousnesse, and to keepe them from the pathes of death.

Reason. 1. This is proved plainely from the unchangable nature of God, he is one and the same now, as he was in former times, his words are not yea and nay, but yea and amen; Mat. 3.6. he is not variable and unconstant, like a reed shaken with Iam. 1.17. the winde hither and thither, but remaineth ever the same, *Psal.* 102.27. *With him is no variableness, neither shadow of turning, he is the Lord, he changeth not,* and his hatred against sinne is no way diminished. Secondly, 1 Cor. 10.11 6. from the end of Gods chastisements, which is to respect others, as well as those that are chastised: for they are written *for our admonition upon whom the ends of the world* Rom. 15.4. *are come,* and these things are our examples, to the intent we should not lust after evill things as they also lusted. Now let us apply these things.

Use 1. Behold here the great kindnesse of God, who teacheth and instructeth us many wayes, not onely by his word, by his mercies, by his present judgments, by his promises, by his threatnings, but even by examples of things recorded, that have fallen out, all of them were written for our good. The moe wayes we have, the moe meanes God hath used, the more inexcusable we are. We are giuen to looke upon examples, and to behold what is done by others, and to follow them even in evill: but as we see the examples, so let us beleeve the punishments that befell them also. Woe unto them, and wretched is their estate, that are not moved by examples of Gods jndgements. What will move and peirce our stony hearts, if these things will not move us to turne unto him, neither the hammer of his word, nor the iron rod of his judgements? Nay while we lye under a grievous visitation, are we any whit softned, or do our hearts relent? What teares have we shed? or what hath our behaviour beene? or what sinnes have we forsaken? O what can be said of us, but

that

that we are braſſe and iron, a ſtubborne and ſtiffe necked generation, a people that are ſecure and ſenſeleſſe, and have our conſciences as it were ſeared with an hote iron! God hath executed ſundry judgments upon us, he hath given us *cleanneſſe of teeth and want of bread in all our places: yet we have not returned unto him: he hath ſmitten our great Gardens and the fruits of the earth with blaſting and mildew, yet we have not returned unto him: he hath ſent among us the peſtilence after the maner of Egypt, and now threatneth us with the ſword* of the enemie, yet we have not returned unto him; what marveill then when we profit by none of them, and nothing will doe us good, if he make us fearefull examples to others? This we read *Deut.* 29. When God hath brought all the curſes of the law upon the land, the generation to come of their children that ſhall riſe up after them (when they ſee the plagues of the land, and the ſickneſſes which the Lord hath laid upon it, made like the overthrow of *Sodome* and *Gomorah*) ſhall ſay, *Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? then men ſhall ſay, becauſe they have forſake the Covenant of the Lord God of their fathers*, &c. The Lord God ſetteth former examples before our eyes to teach us, and he will teach our poſterity by the examples of his judgments before our eyes to teach us, and he will teach our poſterity by the examples of his judgements fallen upon us. When the generation to come ſhall read and heare of his great judgments upon us, that he hath ſmitten downe many thouſands of us in his great wrath and heavy diſpleaſure, ſo that the former plagues will be forgotten in compariſon of this, if yet we will not returne and repent, he will double and trebble his ſtrokes, and encreaſe his plagues yet ſeven times more, and cauſe this to be forgotten in compariſon of thoſe to come and when any ſhall aske, wherefore hath the Lord done this unto his people? ſhall not men ſay, as the truth is,

Amos. 4. 6. 9.

Deut. 29. 24. 25.

becauſe they were warned, and they would not be warned? Is it not for the raigning ſinnes in it, that cry to heaven? He hath ſpoken unto us and beſought us by innumerable his mercies, but they will not enter: now he is conſtrained to ſend his deſtroying Angel and to ſcourge us with furious mortality, and yet our dul, nay dead hearts are ſtill inſenſible; we will not turne to him that ſmiteth us, neither prepare to meet our God by timely repentance. Our Atheiſme, Libertiniſme, Riot, Exceſſe, Pride, Drunkenneſſe, Vnthankfulneſſe, & open Prophaneneſſe call for vengeance upon our heads. The old ſinnes in the common wealth, the new-ſprung-up hereſies and falſe doctrines in the Church, what doe they, but threaten our ruine and deſtruction? Among all our fearefull ſinnes, none greater then the contempt of his word, which commonly of the common ſort is no more regarded then a very tale that is told. The people of God were wont to tremble at it with feare, but we tread it under our feet. Our Saviour upbraideth thoſe Cities with ſundry *woes*, and reprocheth their unthankfulneſſe, where he had preached the Goſpel, *becauſe they repented not*. To this purpoſe the Prophet ſaith, *Go now to my palace which was at Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſſe of my people: I ſpake unto you riſing early, but ye heard not; and I called you, but ye anſwered not: therefore I will doe to this houſe as I have done to Shiloh, &c.* What can we then looke for, but ſpeedy deſolation for this contempt? May we not ſay the like of the prophanation of the Sabbath? hath not God revenged the abuſe thereof, and ſet before us examples of his judgements to awaken us? Read it at large in *Nehemiah*, chap. 13. And whom doth he reprove? marke it and meditate upon it; not ſo much the ſellers as the buyers: not ſo much the Gentiles, as the Iewes: the Iew firſt, and then the Gentile, *What evill thing is this that ye do, and prophane the Sabbath day? did not your fathers thus, and did*

Math. 11. 20. 21.

Ier. 7. 12. 13. 14.

Neh. 13. 17. 18

did not our God bring all this evill upon us and upon this City, yet ye bring more wrath vpon Iſrael by prophaning the Sabbath, Let us not go about to waſh away the filthineſſe of this offence by caſting the fault upon the ſeller, for if there were no buyers there would be no ſellers: withdraw our buying, and their ſelling will fall of it ſelfe. As receivers cauſe theeues, ſo buyers cauſe theſe covetous Merchants to prophane the Lords day. Doe not theſe things concerne us? have not we the example of that Godly gouernour written for our admonition? and may we not juſtly feare, that among other crimes, the preſent judgment is fallen upon us for our horrible prophanation this way? The like I might ſay of drunkenneſſe. Doth not the Lord ſet before us the example of the old world, to admoniſh us, *Luc.* 21. *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares*, &c. The companious of this are whordome and blaſphemy; doe not theſe helpe to kindle the flame and fury of his wrath againſt us? and yet where is our repentance for theſe ſinnes? O let us labour to quench the fire of his anger with teares of ſorrow: let all that love and feare God, and *beare his marke in their foreheads ſigh and cry out for all the abominations that be done in the middeſt thereof?* and let us not give over weeping, praying, and repenting, untill we have received a gracious anſwer, till his ancient favours be recovered, his preſent judgments removed, and the ſinnes of our land remitted.

A greater fault in buyers then in ſellers on the Sabbath day.

Luc. 21. 34.

Ezek. 9. 4

Secondly, wretched is their eſtate, who are never a whit moved by his judgments. What? will we be ſo fooliſh to tary till they fall upon vs, as the Egyptians did? woe therefore to ſuch as read them only as things done before, but now quite out of date. For what doe the moſt part account of the holy Hiſtories, but as monuments of antiquity, and witneſſes of former times? whereas wee

2

should set them continually before us, & in them as glasses to behold our selves, and thereby receive instruction.
Ier. 7. 12. Thus we heard how the Lord chargeth his people to looke what *he did to Shilo.* Consider how he spared not the Angels in heaven, the habitation of God: nor *Adam* in *Eden*, the garden of God; nor Ierusalem, the citty of God: and shall we dreame he will spare us when we provoke him?

3 Lastly, be not ignorant of ancient examples. This is a great sinne, and a great meanes that leadeth to sinne, when God teacheth us after the plainest maner and easiest to be understood, yet we will not learne: so that if we will not open our eares to heare his word, yet we should open our eyes to see his judgements: and if we will not learne by doctrines, yet let us be instructed by examples. This is the use that the Apostle pointeth unto, 1 *Cor.* 10. Where propounding sundry judgments and punishments brought
1 Cor. 10. 8. 9. 10. 1. upon his owne people, some *committed fornication, and fell in one day three and twenty thousand: others tempted Christ, and were destroyed of Serpents, others murmured and were destroyed of the destroyer*: touching all these, he saith in the beginning of the Chapter, *Moreover brethren, I would not that ye should be ignorant* what befell all our fathers, for this is to be repented and applyed to those things that follow after. This then serveth justly to reprove the ignorance of our times, that regard not this heavenly knowledge, because they know not the value of this treasure, which is more to be desired then gold, yea then much fine gold. By
Col. 3. 10. knowledge we beare *the image of God. Col.* 3. 10. but ignorance is the similitude of a beast, and the image of the Oxe and Asse, *Esay.* 1. *Psal* 32. And hitherto of the first amplification of the exhortation to repentance by the two examples: the one of the Galileans, the other of the 18. upon whom the tower fell.

6 *He spake also this parable, A certaine man had a fig-tree planted in his vine-yard, and he came and sought fruite thereon, and found none.*
7 *Then said he to the dresser of his vineyard, Behold, these three yeares, I come seeking fruit on this fig-tree and find none: cut it downe, why cumbreth it the ground?*
8 *And he answering, said unto him, Lord, let it alone this yeare also, till I shall digge about it, and doung it:*
9 *And if it beare fruit, well: and if not, then after that, thou shalt cut it downe.*

The second enlargement of the former doctrine, that impenitent persons are reserved to destruction, is by a parable or similitude, a common forme of teaching used by Christ our Saviour. If any aske, why he did teach in parables? I answer, for foure causes: First, that some might not understand, as *Mark.4. Vnto them that are without, all things are done in parables, that seeing they might see and not perceive, and hearing*, &c. Secondly, that others might more diligently enquire after them and the interpretation of them, as *Math.13.* when he had propounded the parable of the Tares, his Disciples came unto him, saying, *declare unto us the parable of the tares of the field*: & againe, *Mark.4.13. Know ye not this parable, and how then will ye know all parables?* Thirdly, that men might better carry it away, when he framed himselfe to the understanding and capacity of every one, as *Mark.4.33. With many such parables, spake he the word unto them, as they were able to heare it.* Fourthly, that the elect might be informed touching the marveilous workes of God, his goodnesse and justice, as our Saviour proveth out of the Psalme, *Math.13. That it might be fulfilled which was spoken by the Prophet, I will open my mouth in parables, I will utter things which have beene kept secret from the foundation of the world.*

Wherefore Christ taught so often by parables.

Mark.4.11.

Math.13.36.

Mar.4.13.33

Math.13.35.

Doct. It is lawfull for the Miniſters to uſe parables.

Here I might point out this doctrine, that the miniſters of God and ſuch as have to deale with others, either for inſtruction or for reproofe, it is lawfull and fit for them to uſe parables and familiar ſimiltudes, that the people may the better conceive and underſtand ſuch things as they purpoſe to teach them. So did the Prophet *Nathan* 2 *Sam.* 12. So our Saviour uſed ſundry kinds of parables, ſome drawne from things that have life, as from builders, *Mtah.* 7.24. *Luc.* 14.28. from children, *Math.* 11.16. from friends *Luc.* 11. from ſheepheards, from women, *Luc.* 15.8. from birdes, *Math.* 6.24 and 23.27. and ſuch like. Others are drawne from things without life, as from light, *Math.* 5.14 from leaven, from bread, *Ioh.* 6.48. from the drawnet, *Math.* 13.47. From treaſures hid in the field *Math.* 13. &c. The reaſons of this forme of teaching we have touched before, both to be a ſpeciall meanes to make the people conceive, and underſtand theſe things, as alſo to helpe their attention, and to ſtrengthen their memory the better to beare them away: And againe in regard of the miniſter, whoſe comfort it is that the people are by ſuch familiar examples made to underſtand them, *Ioh.* 3.12. for ſimilitudes are naturall even to naturall men, & they more eaſily underſtand *heavenly* things by *earthly*. The uſes hereof are; First, it inſtructeth the Miniſters after what ſort to teach the people, eſpecially ſuch as are not yet come to the underſtanding of the Scriptures; they may apply themſelves to their capacities, ſhewing by familiar examples and compariſons the nature and courſe of the creatures, and the frame of the world, that by theſe well konwne means they may by littleand little creepe into their hearts, and cauſe them to get the ſaving knowledge of thoſe things that are neceſſary for them. Secondly, it teacheth the people, that they ſhould be content to heare ſuch eaſie and evident ſimilitudes, ſeing they are ſo plaine to teach them knowledge. A father that would teach his children how

Reaſon. 1.

2

Ioh. 3.12.

Uſe 1.

2

how to ſpeake, doth not fly aloft above their reach, nor ſpeake eloquently and learnedly unto them, which may rather aſtoniſh them then teach them, or any way make them better: ſo ought the Miniſters of God to ſtoope downe to the underſtanding of every man, remembring that they ſpeake to plaine men for the moſt part, and ſuch as are without Schoole-learning. Thirdly, behold from 3
hence the infinite love and mercy of God towards ſinners that hath appointed the ſtewards of his houſe to give all the houſe a diet fit for them: they muſt *not preach with enticing words of mans wiſedome, but in demonſtration of the ſpirit and of power.* If it had pleaſed him, he could have drawne compariſons from things out of our knowledge and ſight, ſuch as are in the higheſt heavens, and in the center of the earth: but as our Saviour himſelfe fetcheth all from things familiar and well knowne, ſo he hath left the ſame direction to his ſervants to follow. Laſtly, this 4
ſerveth to make all men, even the moſt ſimple and ignorant without excuſe, in that Chriſt applyeth himſelfe to them, but they will not apply themſelves unto him. Shall he after a ſort forget himſelfe, he I ſay, *in whom are hid all the treaſures of wiſedome and knowledge*, and tell us earthly things; and will we yet be without underſtanding and continue blinde and ignorant in the matters and myſteries of Salvation? May we not ſay of ſuch, now they have no cloke nor colour for their ſinnes?

1 Cor. 2. 4.

Col. 2. 3.

He ſpake alſo this parable.) Now let us come to the particular points to be obſerved in this parable, wherein we muſt obſerve before we come to the doctrines, both the methode and the meaning; the courſe and order of the words, and the right underſtanding of them.

This

This parable containeth matter of Communication betweene
- The Owner of the vineyard
- The dreſſer of it.

In the owner obſerve his
- Patience, *behold theſe 3. yeares*, &c.
- Commandement
  - Set downe, *Cut it downe.*
  - Amplified by the reaſon, It cumbreth the ground.

In the dreſſer marke the
- prayer, *Lord*, &c
- Cnditioon
  - If it beare fruit, *Let it alone*
  - If not, *after that thou ſhalt cut it downe.*

This is the order: now let us ſee the meaning. True it is that parables for the moſt part ayme at one maine point, and are not curiouſly to be ſtood upon in particular, as if every point had his ſeverall ſignification: yet the ſpeciall parts of this parable doe anſwer fitly to the doctrine it ſelfe. By the vineyard we underſtand the Church and people of God, as *Eſay. 5. The vineyard of the Lord of hoaſtes is the houſe of Iſrael. The fig-tree* planted in it is every man brought into the Church by the Word and Sacraments, ſetled indeed in a pleaſant place. The *man* that was owner of the vineyard and Fig-tree is God himſelfe: after he had planted it, he came and looked for fruit, that is, obedience: he came againe the ſecond yeare, and againe the third yeare; This is the patience of God. *The dreſſer* of his vine-yard what it importeth is not ſo certaine. Some underſtand thereby Chriſt Ieſus, who ever more appeaſeth the wrath of his father, and maketh continuall interceſſion for us: of this ſee more afterward. *The dunging of the* Fig-tree is by praying, and by preaching of the Goſpel, which ſerveth to make our barren hearts fruitfull.

Eſay. 5. 7. Pſal. 80. 8. Hoſ. 10. 1.

Brent. hom. 1. in Luc. 13. Dionyſ. Carthus enarrat. in hunc locum

A

A certaine man had a fig-tree planted.) In generall we see here what the patience of God did looke for, and what that parable aymeth at. God a long time spared the Church; and wherefore? that it may bring forth fruit: and when he is ready to cut it downe, yet he is ready to spare it, so long as is hope of amendment: whereby we gather that Gods patience requireth fruit, and repentance or else we perish. This teacheth that the patience of God is offered to the children of men, that thereby they may be brought to amendment of life. The end of his patience must lead us to repentance. While *Noah* a preacher of righteousnesse was building an Arke, God spared the world *an hundred and twenty yeares*. When *Ionah* preached to *Niniveh*, forty dayes were granted to turne *every one from his evill wayes, and from the violence that was in his hands.* The purpose therefore of God was to draw them to repentance, which when each one of the City practised, he turned from his wrath and spared them. We may see this at large, *Neh.9.30. Dan.9.6.* So the Prophet *Esay*, chap.5. *What could I have done more for my vineyard, then that I have done in it?* So then Gods forbearance and long-sufferance hath this drift and purpose, to try whether we will turne to him and repent, or not.

Doct. Gods patience requireth fruit.

Gen.6.3.

Ion.3.8.

Neh.9.30. Dan.9.6. Esay 5.4.

And no marveil. First, that men may be convinced of the righteous judgements of God, and say and confesse that nothing on Gods part hath beene omitted which he hath not done, and that on our part they have beene justly deserved. Hence it is, that in the Prophet, he maketh the Church it selfe judge between him and his vineyard, *Esay 5. Iudge, I pray you, betweene me and my vineyard.* Secondly, God respecteth the clearing and justifying of himselfe in all his actions, that he is not (as it is in the parable) an hard man, that reapeth where he hath not sowen, and gathereth where he hath not strowed, for he desireth to receive the fruit of his owne labour, as *Psal.51. That thou*

Reason.1.

Esay.5.3.

Psal.51.4.

mighteſt be juſtified when thou ſpeakeſt, and cleere when thou judgeſt. He cannot be charged to be ſevere or unjuſt, or to have dealt too ſtreightly, who cryeth out againe and a-
Ezek. 18. 31. 32. gaine, *Turne ye, turne ye, why will ye dye and not live, O houſe of Iſrael*: therefore let God be true, and every man a lyar, *Rom.* 3. So then, he taketh this courſe for theſe two endes, the one to convince us of his righteous judgments, the other to give glory to his owne name, that he hath not beene of unequall wayes, but hath ever tendred our good and benefit.

Uſe. 1. Seing patience looketh for amendment of life, and that this is the end thereof on Gods part; theſe are certaine concluſions, that he deſireth not the death of a ſinner, he is not pleaſed with their deſtruction, but in the converſion of a ſinner: we grieve the ſpirit of God by our ſinnes:
Luc. 15. 7. 10. it is noted of the Angels, that *joy ſhall be in heaven over one ſinner that repenteth*: how much more may we ſay of God, as he is deſcribed in the father of the prodigall ſon, when he was yet a great way off, *his father ſaw him and had compaſſion on him, he ranne and fell on his necke and kiſſed him*; even when he had done nothing, the Lord only knew his purpoſe and willingneſſe to humble himſelfe and to ſay, father, I have ſinned againſt heaven and before thee, &c. he tarried not untill he came unto him and fell downe before him, but prevented him and met him in the way. If he were delighted in the deſtruction of us, and to make deſolations in the earth, and to trample us under his feet, how could we eſcape, ſeeing every ſoule calleth for juſtice and judgement, and he is provoked every day? As the day is renewed, ſo are our ſinnes renewed, as *Ezek.* 18. and 33.
Ezek. 18. 23. & 33. 11. *have I any pleaſure at all, that the wicked ſhould dye, ſayth the Lord God, and not that he ſhould returne from his wayes and live? turne ye from your evill wayes, for why will ye dye O houſe of Iſrael?* Let us waigh and conſider the wonderfull kindneſſe of the Lord, and the difference that is betweene

tweene him and us. Alas, we upon every occaſion and every moment, how ready are we to worke revenge, to take vengeance to the full? Alas how ſoone are we provoked, and our anger once kindled is not quickly turned away? This is our comfort, it is not ſo with God. If he were not of another nature and affection then we are, who ſhould be able to beare it and abide it? He ſpake the word in the beginning, and we were: he can ſpeake the word againe, and our breath is ſoone ſtopped, and our dayes are ended.

Secondly, obſerve that the Lord is not ſlacke of his comming, as ſome men count ſlackneſſe. 2 Many repine at Gods goodneſſe toward others, but never I warrant you toward themſelves. Their eye is evill, becauſe his is good. They envy others the grace of God. They are willing nothing ſhould paſſe by themſelves. We ſee this in *Ionah* toward the *Ninivites*, when he ſaw that God repented of the evill that he had threatned, *he was angry even unto death, and beſought the Lord to take his life from him.* Thus did the labourers repine and murmure, who boaſted that they had borne the burden and heate of the day, all thoſe *that were hired about the eleventh houre, and wrought but one houre*, that *they ſhould be made equall unto them.* Thus the brother of the prodigall ſon *was angry*, when his father *had received him* into his favour againe, *Luc.* 15. This uſe the Apoſtle *Peter* concludeth, *God is not ſlacke of his promiſe, as* ſome *men count ſlackneſſe, but is patient and long-ſuffering to us ward*, not *willing that any ſhould periſh, but that all ſhould come to repentence.*

Ion. 4. 3. 9.

Math. 20. 11. 12.

Luc. 15. 27. 28.

2 Pet. 3. 9.

Laſtly, ſeing this is the end of his patience, take heed we doe not deſpiſe, contemne, and abuſe it, which provoketh the greater judgment and condemnation. 3 Shall a father ſee his lenity and gentleneſſe abuſed, and not riſe up with greater indignation? This uſe the Apoſtle maketh of the doctrine *Rom.* 2. *Deſpiſeſt thou the riches of his goodneſſe, and forbearance, and long-ſuffering, not knowing that the*

Rom. 2. 4. 5.

goodneſſe of God leadeth thee to repentance, but thou after thy hardneſſe, &c. O that we would diligently enter into the meditation of this uſe, and lay it up in our hearts. He hath ſpoken unto us earely and late, but we have provoked him to wrath early and late, and have heaped up one evill upon another: yet hath the Lord ſpared us a long time, yea and yet ſpareth us. He might juſtly have begun with us, & have made us examples to them, and who could have ſaid unto him, why doeſt thou thus? but we hitherto remaine untouched, and he maketh others examples to us: and yet where is our repentance? have we not cauſe to feare that his hand will make an end with us?

Then ſaid he to the dreſſer of his vineyard, Behold, theſe three yeares I come, &c. Hitherto of the generall ſcope of the parable: now we come to the particular parts thereof in order as they lye. And firſt there is propounded in the parable the greatneſſe of Gods patience, waiting long for fruit, the firſt, the ſecond, and the third yeere. Some read the words by warrant of an ancient coppy after this manner, *Behold there are three yeeres ſince the time I come, &c.* and thus alſo the vulgar Edition readeth the place. Whereby it may appeare that this communication was had in the beginning of the fourth yeare after the baptiſme of Chriſt. And albeit he ſpeake in the time preſent, *I come*, yet he meaneth (he came) in the time paſt, or I am wont and accuſtomed to come, as *Math.* 26.23. From hence we learne that the favour of God to his Church, & his patience is great & infinite, he is not eaſily moved, nor quickly provoked. He is of much patience even toward them that obey not, much more toward his deare children he is of a forbearing nature, and will not poure out all his wrath, neither execute his juſtice upon offenders ſo ſoone as they deſerve it. He expecteth many dayes, moneths and yeares for the conuerſion of ſinners, *he ſpreadeth out his hand all the day long unto a rebellious people, which walketh in*

Beze Annotat. in hunc locum

Doct. God is very patient.

Eſay, 65.2.3. & 48.9.

a way that is not good &c. a people that procureth me to anger continually to my face: and chap 48. *for my names sake will I deferre mine anger, and for my praise will I refraine for thee, that I cut thee not off*. His patience is so great, that it exceedeth *the height of heaven*, and goeth beyond the love of women. We see it in the old world, nay we need not seeke farre to prove it, nor goe out of our selves, we have all good experience thereof. Ier. 35.15. Math. 22. Psal. 103.11. 13.

The reasons are plaine. Sometimes to the intent his enemies should not thereby take occasion to blaspheme his name, which is holy throughout all generations, as *Deut. 32. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemie, lest their adversaries should behave themselves strangely, and should say; Our hand is high, and the Lord hath not done all this.* Hence it is also that *Moses* groundeth his prayer upon such a point as this, *Exod. 32. Why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand? wherefore should the Egyptians speake and say, for mischiefe did he bring them out to slay them from the mountaines, and to consume them from the face of the earth*: and againe in an another place, *Then the Egyptians shal heare it and they will tel it to the inhabitants of this land*, &c. Secondly, are not we the workmanship of God? he knoweth our weaknesse, *that we are nothing but dust and ashes*, neither able to answer him one of a thousand; he considereth whereof we are made, he remembereth that we are but flesh, yea as a wind that suddenly passeth away, as *Psal.* 103. So the Prophet *Esay* speaketh *chap. 57. I will not contend for ever, neither will I be alwayes wroth: for the spirit would faile before me, and the soules which I have made.* Thus God rejoyceth not to be alwayes smiting, in regard of our enemies, lest they should insult over the Church, and in regard of our owne frame and frailty, *Reasons.* 1. Deut. 32.26. 27. Exod. 32.11. Numb. 14. 13.14. 2 Psal. 103.14. Esay. 57.16.

left we ſhould be conſumed and come to nothing.

Vſe.1. First, therefore take notice how the Lord exerciſeth his patience toward his ſervants, which he doth divers wayes: firſt, he powreth not out all his wrath, he proceedeth by ſteppes and degrees, and when his people pray unto him, *in judgement he remembreth mercy*: Or elſe wee ſhould immediatly be conſumed: for why? *our God is a conſuming fire.* Secondly, he ſent a Saviour and redeemer as a remedy of our ſinnes, *in whom he is well pleaſed*, and he hath appeaſed the wrath of his father: *for we have an advocate with the father, Ieſus Chriſt the righteous, & his blood cleanſeth us from all ſinne.* Is it then any marvell, if God be patient toward his people, and do not keepe his anger for ever? Thirdly, he ſendeth to his enemies an Ambaſſage of peace before they ſeeke to him, and *is found of them that never asked for him*, he ſetteth up his ordinances among them, as meanes to reclaime them: for he *ſheweth his word unto Iacob, his ſtatutes and judgements unto Iſrael: he hath not dealt ſo with any nation, and as for his judgments they have not knowne them.* Hence it is, that he hath committed the word of reconciliation to his Miniſters, who as *the ambaſſadours of Chriſt beſeech us to be reconciled to God.* Fourthly, he is infinitly patient in that he putteth off the day of judgment to ſo long a day, as 2 *Peter*, 3. the Lord is not ſlacke of his comming, *but is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance.*

Hab.3.2. Heb.12.29. Math.17.5. 1 Ioh.2.1. & 1.7. Ioh.3.16. Eſay.65.1. Pſal.147.19. 20. 2 Cor.5.20. 2 Pet.3.9.

2 Secondly, is his kindneſſe great? then bleſſed are they that belong to him, who have the God of *Iacob* for their refuge, becauſe his mercy is endleſſe, and his compaſſion infinite. Such ſhall abide under the ſhadow of the Almighty; happy are they that put their truſt in him, as *Iam.5. Behold we count them happy that endure*. we have *ſeene the end of the Lord, for he is very pitifull and mercifull.*

Iam.5.11.

Laſtly

Lastly, it putteth us in minde of sundry good duties both toward God and toward one another. First, to seeke the Lord with a steadfast faith, because we deale not with one that stoppeth his eares against us, but heareth the cryes of his servants & helpeth them. This the Prophet presseth, *Amos. 5. Seeke the Lord and ye shall live, seeke good and not evill, &c it may be that the Lord God of hostes will be gratious unto the remnant of Ioseph.* The ungodly haue no promise of his patience, who hate the good and love the evill. Secondly, it behoveth us to repent us of our sinnes, with all our hearts, and that betimes. For albeit he be patient, yet he is also just, and therefore we may not dreame of such a patience as shall destroy his justice. This reproveth such as make a mocke of his threatnings, and feare them no longer then they are upon them: The Lord threatned the Egyptians to raine downe a very grievous haile upon man and beast, *Exod. 9.* and willed them not to abide abroad in the field: but what followed? *he that feared the word of the Lord among the servants of Pharaoh made his servants and cattell fly into the houses: but he that regarded not the word of the Lord, left them in the field*; and there they all, both man and beast perished. Is it any better with the most sort? no, doubtlesse: for why hath God executed his judgements, and doth daily cast them abroad as the firebrands of his wrath? is it not because we regard neither his promises nor his threatnings? doubtlesse if we had taken his word, he had never drawne his sword: and had we beleeved his threatnings, we had not felt his punishments: if we had hearkened to his mouth to heare his voyce, he had not stretched out his hand to smite with his rod. So it was with the Iewes, when the Prophet denounced *the 70. yeares captivity*, they would not beleeve it, till the *Babylonians* came indeed and carried them away. It is a great mercy of God to open our eares and to give us beleeving hearts, before his plagues fall upon us: whereas others runne

3

Amos. 5. 6. 14. 15.

Mockers at Gods judgments.

Gen. 19. 15.

Exod. 9. 20. 21

Ier. 25. 12. & 29. 10.

runne on and are puniſhed. Thirdly, ſeing our God is thus patient and gentle, even towards us that provoke him every day, what ought we to be one toward an other? As he is not ſoone provoked, ſo we ſhould be kind toward thoſe that provoke us, and diſturbe our peace and patience, forgiving one another, as God hath forgiven us: and as he is called the God of patience, ſo we ſhould approove our ſelves to be the children of patience. It is our duty therefore to learne meekneſſe and mercy toward our brethren.

Math. 5. 48. As we are exhorted to be perfect, becauſe our *heavenly father is perfect*, and to be mercifull, becauſe he is mercifull: ſo we ſhould be patient, becauſe *he is the God of patience.*

Luc. 6. 36. This is the exhortation of the Apoſtle, *put on the bowels of*

Rom. 15. 5. *mercies, kindneſſe, humbleneſſe of minde, meekeneſſe, long-ſuf-*

Col. 3. 12. 13 *fering, forbearing one another, and forgiving one another, if any*

man have a quarrell againſt any: even as Chriſt forgave you, ſo alſo doe ye. But on the other ſide, if we be given to hatred

Eph. 4. 31. 32 and revenge, and doe not put away all bitterneſſe, & wrath, and anger, and evill ſpeaking, let us take heed we doe not make a law againſt our ſelves, and ſo finde the ſame meaſure at the hands of God which we ſhew toward our brother.

Cut it downe, &c.) Hitherto of the patience of God: now followeth his Commandement, directed to the dreſſer of the Vineyard to *cut it downe.* When once the dayes of his patience are expired, at the laſt he executeth judgement, and chargeth him to cut downe the Fig-tree. And wherefore? he had waited for fruit three yeares, and yet findeth none; now the time approched, that it muſt be hewen downe. For where the acceptable time of grace is neglected, there judgement is moſt worthily called for. This teacheth, that patience neglected bringeth forth deſtruction. If we make not his patience to worke in us repentance, he will cauſe his patience to worke out his judgements. He doth deſire our amendment, that we

Dicto. Patience abuſed cauſeth deſtruction.

ſhould

ſhould not deſerve revengement. As then Gods patience tendeth to this end to bring forth repentance, ſo his patience and kindneſſe abuſed and deſpiſed bringeth forth utter confuſion. Thus the Prophet ſpeaketh, *Eſay* 5. *I will tell you what I will doe to my Vineyard* (that bringeth forth no fruit) *I will take away the hedge thereof, it ſhall be eaten up, troden downe, and laid waſte.* This doth *Nathan* preach to *David* in the name of God 2 *Sam.* 12. I have given to thee the houſe of *Iudah* and *Iſrael*, &c. if that had beene too little, I would have given unto thee ſuch and ſuch things: *Wherefore then haſt thou deſpiſed the commandement of the Lord to doe evill in his ſight? thou haſt killed Uriah with the ſword*, &c. *now therefore the ſword ſhall never depart from thy houſe*, &c. We have examples hereof in the old world, in *Sodome* and *Gomorah*, in *Pharaoh* and the Egyptians, yea in the Iſraelites themſelves: of them all we may ſay with the Apoſtle, *Thou after thine hardneſſe and heart that cannot repent, heapeſt up wrath againſt the day of wrath*, &c. behold here a ſharpe and ſevere threatning of moſt heavy vengeance to come at the laſt upon ſuch as abuſe the great lenity and long-ſufferance of God, and are not bettered but hardned thereby, and not made wiſer, but worſer by them.

Eſay 5.5.

2 Sam. 12.9. 10.

Rom. 2.5.

Reaſon. 1. And wherefore ſhall this abuſe cauſe deſtruction? Firſt becauſe God will take vengeance and execute judgement upon every man according to his workes. It is juſtice to give to every one that which is his owne, and of right belonging unto him: but deſtruction is as due to ſuch as neglect his patience, as wages is to the labourer. Thus doe ſuch deſerve to be proceeded againſt: for *ſhall not the judge of all the earth doe right?* This is the reaſon rendred by the Apoſtle, where the doctrine hath his confirmation, *He will render to every man according to his deedes*, *Rom.* 2. Secondly *there is no reſpect of perſons* with him, it skilleth not whether we be rich or poore, Iew or Gentile, bond or free: all

Gen. 18.25.

Rom. 2.6.

that neglect his patience, ly withall under his punishment,
3 as it is concluded vers. 11. of the same Chapter. Thridly, sinne is thereby encreased, for the longer he waiteth by his patience, the more heavily will he pursue us by his
Luc. 12. 48. vengeance: as our Saviour teacheth, *To whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will aske the more.*

Use. 1. This reproveth the fond perswasion of such as imagine, that albeit all other mens sinnes should be punished, yet they alone may escape Gods judgements, as if they had made a covenant with death, and were at an agreement with hell. We promise to our selves impunity, even in those sinnes, for which his wrath hath lighted upon other the children of disobedience. Marveilous have beene the mercies of God toward us in this kingdome, we have had peace within our walles, and plenteousnesse within our dwellings: he hath made us hitherto the head, and our enemies the taile, defeating their policies, and turning their mischeivous plots & devises upon their own heads, and what could he have done that he hath left undone? But what hath all this bountifulnesse of God wrought among us? and what effect have his blessings taken in us, but a blessing of our selves in our wickednesse, and an adding of one sinne to another, as it were drunkennesse unto thirst, and running up and downe from one extreme to another? Have we not, nay doe we not for the most part heape up our sinnes without measure, or conscience of turning to God? If we would behold with a single eye the state of Church and common-wealth as now it stan-
Esay. 1. 6. deth, might I not say with the Prophet, *from the sole of the foote, even unto the head, there is no soundnesse in it, but wounds and bruises, and putrifying sores: they have not beene closed, neither mollified with oyntment*: and after this might I not lead
Ezck. 8. 6. 15 you a long in the spirit, as God did the Prophet *Ezekiel*, and after many sinnes & much prophanenesse, say, *Turne thee*

thee yet againe, and behold greater abominations then these! I might point out unto you such (not to speake of the greater and higher sort, whose doings I know not) as make religion nothing else but a matter of pollicy, and forget the high God that hath set them up on high? but turne ye yet againe, and ye shall see other abomination. How many in this cleere light of the Gospel remaine in darknesse and blindnesse, and in the shadow of death, that know not the right hand from the left, that is, truth from errour, which know nothing of God, neither can give any even the least account of their faith, worse then children in understanding: yea how many say to God with the wicked, *Depart from us, for we desire not the knowledge of thy wayes: what is the almighty that we should serve him? and what profit should we have, if we pray unto him?* and behold greater abominations then these! Others are wholly given over to the world, men possessed with a spirituall dropsie, the more riches encrease, the more they desire, and the more they set their hearts upon them, that they bury the remembrance of heaven and of heauenly things, as if they should abide and continue upon the earth for ever: the cares of this world and the deceitfulnesse of riches choke all good things. How many perswade themselves to be highly in Gods favour, because they are blessed with outward blessing: who shame not to say, I see God blesseth us, as well as the purest and preciseſt of them all. But understand, ye unwise among the people, must all needes be well, because God forbeareth for a time to punish? or shall we continue in our sinnes because he continueth his mercies towards us? What should I speake of the contempt of his word and the prophanation of the Sabbath? May we not turne our selves yet againe, and see these greater abominations then the former, which are common and capitall crimes swarming in every place? And might we not from these turne our selves to swearing and Iob. 21. 14.

and drunkennesse in every streete? A rare thing to find a parish without a common drunkard: and as rare to find an house without a common swearer. These are the principall causes of his visitations, these are the sinnes that bring the pestilence among us: let us labour to keepe out these, or all the care we can take, and diligence that we can use, shall not be able to keepe it from us. Let us not therefore flatter our selves in our sinnes, and so abuse his patience, let us not thinke we are justified, because we are not striken. There are other end of Gods bounty and patience. First, to let us alone *to fill up* the measure of of our sinnes, that then he may fill up the measure of his judgements: from whence arise sundry profitable meditations: we see his infinite mercy and compassion, who ceaseth not, nor giveth over to waite for their conversion who have deserved already to be punished, and such as he hath determined to destroy: so that we may say with the Prophet, *he desireth not the death of a sinner.* Ye see that he is most just and never punisheth without our deserts: neither will he suffer sinners to go unpunished, albeit he hold his peace & keepe silence a long time. We see, that howsoever we offend, all is cast upon an heape, that the measure being full, pressed downe and running over, certaine destruction might fall upon us. Let us not account sinnes to be small or slight matters, for how light and little soever they may seeme to be, yet they adde somewhat to the heape, as every graine of corne serveth to fill the bushell. We see it is a speciall token of his mercy and favour, when he punisheth quickly or at the beginning, and suffereth us not to runne on from one sinne to another, for thereby the heape of our sinnes is diminished. We see on the contrary, it is a token of Gods great displeasure, when he delayeth and differeth to punish, for thereby the heape of sinne groweth and encreaseth, and consequently the punishment. Lastly, as God is faithfull and suffereth not

The ends of Gods lenity and patience.

Gen. 15. 16.
Math. 23. 32.

1

2

3

Ioh. Ferl. in Gen. 15. enarrat.

4

5

6

not his to be tempted above that they are able: so also he is just and beareth with the wicked untill they proceed to a certaine point or period, beyond which they cannot passe. Thus he suffereth sinners to grow to their height, to teach us that our nature declineth from worse to worse, unlesse we be staied by a stronger hand. And this is the first end of his lenity. Secondly, it may be, the dressers of this barr ne vine by their continuall intercession (as his faithfull remembrancers) have obtained some respit and forbearance, as this fig-tree mentioned in this parable. 2.
Thirdly, it may be, there is yet a remnant to be gathered from among us, and the number of the elect not yet accomplished, as *Iob.* 10. *Other sheepe I have that are not of this fold, them also I must bring, and they shall heare my voyce, and there shall be one fold and one Sheepheard.* Such then as belong unto him must in his good time be brought to repentance. Fourthly, that the reprobate may be more and more hardned, and so perish everlastingly. 1 *Sam.* 2. 24. 3. Ioh. 10. 16. 4
Secondly, concluded the wofull & wretched estate of those that despise the riches of his goodnesse and patience. For they are most certainely in worse case of all others, whom God doth most blesse and beare with all, except they repent, nay worse then Turkes and Infideis: and it had been a thousand times better for such prophane sinners, that they had never received such blessings, and tasted so plentifully of his fatherly kindnesse, then to take occasion by his bountifulnesse to continue and increase in sinne, as may plainely appeare by those cities which our Saviour upbraided, where his word had beene preached and his workes had beene seene, *Math.* 11. because it should be *more tolerable for Tyre and Sidon at the day of judgment, and more easie for the land of Sodome and Gomorah* then for them. It shall not be enough for us to say, Oh God is mercifull! and Christ died for us. For, because God is mercifull, shall we be sinfull? or because he hath beene more 2. Math. 11. 22. 24.

mercifull to us then to others, shall we be more sinfull then others? Or because Christ Iesus hath died for us, shall we live in our sinnes, and by our prophaneneſſe *crucifie him*

Heb. 10. 29. *againe, and tread under our feete the blood of the new Testament, as an unholy thing, and doe despite to the spirit of grace? God forbid.*

3 Lastly, let all stand in feare to provoke him and breake off his patience, least there come a wofull and heavy reckoning in the end. Let us take heed and beware of after reckonings. We are wary enough to prevent them in our dealings with men, and ought we not to be wise more in our reckonings with God? The increase of sins bringeth with them an heavier waight of vengance upon our selves when the Lord beginneth to enter into judgment with us. He is slow to wrath, and proceedeth leysurely, but when once he commeth, he striketh home. We cannot be brought to feare before him, because he doth not presently strike: but be not deceived, he is all this while fetching his blow, the higher he lifteth his hand, the heavier it lighteth, and the sorer he striketh. This the Prophet notably expresseth *Psal. 7. If he turne not, he will whet his sword,*

Psal. 7. 12. 13 *he hath bent his bow and made it ready: he hath also prepared for him the instruments of death, he ordaineth his arrowes against the persecuters.* O that we could alwayes, when we heare or read, understand what we heare, and marke what we read, according to the commandement of our Saviour,

Math. 24. 15. *who so readeth, let him understand.* There the Prophet compareth the Lord to *A man of warre*, that taketh some

Exod. 15. 3. time to scoure up his sword bright, and to sharpen the edge and point thereof, to strike and wound his enemie: as also to an archer, that taketh a certaine time to bend his bow and to make ready his arrowes: but in the end he draweth them up to the head, & never misseth his marke, being more skilfull then those *Benjamites*, that *could sling*

Iudg. 20. 16. *stones at an haire bredth, and not misse*, so that he shooteth sure,

ſure and meaneth to pierce deepe to the very heart of all his aduerſaries. Thus it is with the Lord, when we thinke him forgetfull oftentimes, or unmindfull of juſtice and judgment: we muſt thus judge, that he is whetting his ſword, and bending his bow, & drawing out his arrowes, and preparing to ſhoot, all which require ſome time: and therefore let us feare before him, and not tarry untill his judgements be upon us.

Why combereth it the ground.) Hitherto of the commandement to cut down the figtree: now we come to the reaſon. The owner propoundeth the juſtice of his former doome or ſentence. The word importeth and ſignifieth not onely to make unprofitable, fruitleſſe, barraine, and good for nothing, but to hinder the growth of other things which might be planted in the roome thereof, that might bring forth good fruit. They that profeſſe the Goſpel, if they be not fruitfull are unprofitable and hurtfull to themſelues and others. This teacheth that evill minded men are noyſome, hurtfull, and unprofitable to themſelves and to others, whereſoever they abide, untill they be removed. We ſee this in the rebellion of *Korah*, *Dathan*, and *Abiram*, how hurtfull they were to the whole aſſembly. *Numb.16.* in the ſhameleſſe uncleanneſſe of *Zimri* and *Cosbi*, Chap. 25. A notable example hereof is at large expreſſed *Iudg.20.15.* Thoſe wicked *Beniamites, the ſonnes of Belial* that committed folly in Iſrael, were the cauſes of the ruine of many thouſands, and brought the whole tribe to a low ebbe: yea this often falleth out to the children of God, when they provoke him to wrath. We ſee this in *David*, 2 *Sam.24.* When he had numbred the people in the pride of his owne heart, and had exalted himſelfe in his owne ſtrength, he ſaid, *I have ſinned and have done wickedly, but theſe ſheepe what have they done? let thy hand, I pray thee, be againſt me and againſt my fathers houſe.* Hereby many thouſands periſhed. Thelike we ſee in *Ionah*, chap.

Doct.
Evill minded men are altogether unprofitable and full to the whole ſociety where they remaine.
Iudg.19.22. & 20.13.
Ioſh.7.11.12.
2 Sam.24.17

chap. 1. he forſooke his calling, and the commandement of God: he muſt be caſt into the ſea, or elſe the paſſengers in the ſhip muſt periſh: who had beene almoſt drowned through his diſobedience, *for the ſea wrought and was tempeſtuous.*

Ionah. 1. 11.

Reaſons. 1. And no marveil. For firſt they are the meanes and cauſes of judgments and puniſhments to others among whom they live, as well as to themſelves, as trees twiſe dead & reſerved to the fire. A tree albeit it were dead in it ſelfe, and albeit it did keepe the ground barrne, and hinder the growth of a better in his place, yet it killeth not another that ſtandeth beſide it: but one wicked man hurteth, and deſtroyeth another: and therefore we muſt needes judge ſuch to be hurtfull and dangerous to an whole family or ſociety. We feare judgements, but we ſeeke not to know and remove the true cauſe thereof. The faithfull are commanded to *depart out of Babylon*, the mother of fornications, that they *be not partaker of her ſinnes*, and that *they receive not of her plagues*, wherby we ſee, theſe follow each other, infection, participation, deſtruction.

Revel. 18. 4.

He that is infected himſelfe, never reſteth till he have made other partakers of his ſinne, and from them both followeth the deſtruction of them both, as we ſhall ſhew afterward. Secondly, they are unprofitable, hurtfull, and dangerous: and why? becauſe other vines and trees cannot proſper and floriſh, or bring forth fruit neere unto them. When any part of the body is putrified, it paſſeth and ſpreadeth from ioynt to ioynt, and from one member to another, *as the canker* or gangrene fretteth *or eateth* the fleſh next unto it: ſo where looſe livers are, many others are brought to the ſame looſeneſſe, and ſtand in danger to go to wracke. To this purpoſe the Apoſtle ſaith, *Know ye not that a little leaven leaveneth the whole lumpe?* Sinne is fruitfull, and compared to the child in the wombe, it groweth apace: one ſinne begetteth another, and one

2 Tim. 2. 17.

2 Cor. 5. 6.
Gal. 5. 9.

ſinner,

sinner infecteth another, which *bringeth forth death.* Iam. 1. 15.

This reproveth such as reioyce in the fellowship of the ungodly, and delight wholly in their company. For what fellowship hath righteousnesse with unrighteousnesse? or what communion hath light with darknesse? and what concord hath Christ with Belial? or what agreement hath he that beleeveth with an infidel? But what is more common in every place then this? that which the Lord himselfe could never doe, to reconcile these contraries, and bring light and darknesse, nay heaven and hell together, sinfull men professe themselves able to doe. These goe about to set God to schoole, and to make God and the devill, Christ and Belial good friends. God in the beginning *put enmity betweene the woman and the serpent, betweene her seed and his seed*: but these have broken downe this hedge, and pulled away the wall of partition, and have set them together againe. The Apostle plainely declareth, that *the friendship of the world is enmity with God*: but these spirituall *adulterers and adulteresses* (as he calleth them) will have no enmity at all betweene them, but will have the friends of God and the world shake hands and kisse one another. The Prophet asketh the Question, *Can two walke together, except they be agreed*, that is, they cannot: but these answer otherwise, they can walke hand in hand together, or else they must needes confesse they are themselves at an agreement with hell. We must learne to avoyd these sinfull practises, & know that danger alwaies commeth to the better part by the evill: seldome or never any good to the worse sort. For when the good and bad are ioyned together, the evill man is hardly made better by the good, but he that is good is rather corrupted by the evill. It is an easie thing to defile and make uncleane; but the a matter of great difficulty to cleanse and purifie. And the reasons are, first because the wicked are wholly carnall, and a lumpe of flesh, and runne one way without

Vse. 1.

Gen. 3. 15.

Iam. 4. 4.

Amos. 3. 3.

Why the wicked ſooner corrupt the godly, then the godly can correct the wicked.

any reſiſtance: but the Godly are onely in part ſpirituall and regenerate; the wicked therefore being altogether unregenerate, are but as one man, ſo that they draw and pull the Godly with all their might and with full ſwinge of will: whereas the Godly, being partly carnall and partly ſpirituall, as conſiſting of two men, have their power and ſtrength divided, the fleſh drawing one way and the ſpirit another, and conſequently cannot have ſuch force and vertue. Againe, the ungodly are as men that runne downe a ſteep hill, or ſwimme downe a ſwift ſtreame, and therefore if they catch hold on us, or we on them, it is a thouſand to one but we are carried ſmoothly away with them: on the other ſide, the Godly are as men that climbe up an high hill, or that ſwimme up againſt the ſtreame, and therefore muſt put to all their ſtrength, and yet they creepe but ſoftly forward, becauſe the fleſh ſtriveth to carry them another way. Moreover, beſides that the ungodly are apt of themſelves to infect and corrupt, we muſt conſider that we are by nature apt to be corrupted and to receive infection, as when fire and tow meete together. Thus it was with the Iſraelites, as the Prophet teacheth. *They did not deſtroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their workes, and they ſerved their Idols, which were a ſnare unto them*: Such then are juſtly condemned, that thinke they may have uſuall and familiar company with prophane perſons, a raſh, preſumptuous, & deſperate courſe, whereat they daſh themſelves as againſt a rocke, and ſuffer ſhipracke both of ſoule and body.

Pſal. 106. 34. 35. 36.

2. Secondly, obſerve that many others of all ſorts doe fare the worſe both in ſoule and body for the wickeds ſake, who are diſobedient to God. We ſee this evidently in Lot living in *Sodome*, *Gen.* 13. He was firſt allured to ſojourne there by the richneſſe and rankneſſe of the ſoile, when

when he ſaw all the coaſt fruitfull as the land of Egypt and beautifull as the garden of *Eden*, he made choiſe to inhabit there: but what followed? Firſt, he *was taken priſoner* in the ſacking of *Sodome* and his goods made a pray to the enemie, ſo that he loſt both his ſubſtance and himſelfe: yea, after he was recovered againe by the ſtrength and power of *Abraham* out of their hands, and returned together with the *Sodomites, they vexed his righteous ſoule from day to day by their unlawfull deedes*: but was this all? no, he ranne into a greater danger, for it had well neere coſt him his life, had not God beene mercifull unto him, and pulled him as a brand out of the fire, or *as a ſheepheard taketh out of the mouth of the Lyon two legges, or a piece of an eare.* See this yet farther in the example of the *Iſraelites* going to battel againſt their enemies, the hoſt of the Lord could not proſper or prevaile, but turned their backes and fell by the edge of the ſword, ſo long as *Achan* was among them: the Lord ſaid, *I will not be with you any more, except ye deſtroy the accurſed from among you.* But when he was taken out of the way, then they had the upper hand. See more in other places. The wicked oftentimes ſpeede the better for the righteous ſeeke: ſo did *Laban* for *Iacob*, *Gen.* 30.27. So did *Potaphar* for *Ioſeph*, Chap. 39.3. ſo did the paſſengers in the ſhip for *Paul. Act.* 27.24. Yea God would have ſpared *Sodome*, and not deſtroyed it, if ten righteous perſons had beene found in it, *Gen.* 18.32. but the faithfull evermore ſpeed the worſe for the ſociety of the wicked.

Gen. 13.10. & 14.14.

2 Pet. 2.8.

Amos. 3.12.

Ioſh. 7.12.

Numb. 16.26
1 King. 22.22
2 Chro. 20. 37.

Thirdly, it is our duty to come out from among them, and not to be unequally yoked with them, to be *ſeparated from them, and to touch no uncleane thing*: then he promiſed to *receive us, to be a father unto us, and to account us as his ſonnes and daughters*, 2 *Cor.* 6. For certainly they are very peſtes, and they have plague-ſores running upon them. Nay no ſickneſſe ſo contagious and noyſome, as

3

2 Cor. 6.17. 18.

ſinne and the ſinners are. We ſhunne infected perſons and places for feare of bodily harmes: but let us learne to ſhunne prophane and wicked perſons and places no leſſe, nay rather much more. The other may corrupt the body, but theſe endanger the ſoule: here the commandement of
Math. 10. 28. our Saviour taketh place, *feare not them ſo much which can but kill the body*, and doe no more, but *feare* eſpecially *thoſe* things and perſons, *which will be able to caſt body and ſoule into hell fire, I ſay unto you feare them.* They are like to the ſpreading leproſie, which beginning in one houſe proceedeth to another, untill it have infected the greateſt part of a towne or City: or as the Lepers that were were put apart for feare of their infection: Therefore
Pſal. 119. 115 the Prophet ſaith, *Depart from me yee evill doers: for I will*
1 Cor. 5. *keepe the Commandements of my God*: and the Apoſtle, *Purge out the old leaven, that ye may be a new lump*: and afterward, *put away from your ſelves that wicked perſon.*

4 Laſtly, it is the duty of all ſuch as have the overſight of others, to looke to their charge, that they foſter not, nor entertaine thoſe within their gates or juriſdiction, that are knowne wicked perſons, they will infect and poyſon the reſt. One ſcabbed ſheepe will annoy the reſt of the
Pſal. 101. 3. 4. 6. 7. flocke. This made *David* to ſay, *I will ſet no wicked thing before mine eyes: I hate the worke of them that turne aſide, it ſhall not cleave to me: I will not know a wicked perſon: he that worketh deceit ſhall not dwell in mine houſe: hee that telleth lyes, ſhall not tarry in my ſight: him that privily ſlandreth his neighbour, will I cut off: him that hath high lookes will I not ſuffer: mine eyes ſhall be upon the faithfull of the land, that they may dwell with me, he that walketh in a perfect way he ſhall ſerve me.* This is profitable to be conſidered of fathers and maſters, yea of all houſe-holders and governors whatſoever, that are in any place of ſuperiority, and are ſet over others as a City upon an hill: would we have our people obedient, our children dutifull, our ſervants truſty, our

ſamilies

families faithfull and in good order: we muſt lead them the way, and goe before them in all uprightneſſe: we muſt firſt of all be faithfull our ſelves, and behave our ſelves wiſely in a perfect way: we muſt be obedient to him and his word, and walke within our houſe in a perfect way. For it is moſt certaine, that none are greater enemies to their children and poſterities, pulling their houſes downe even with their owne hands, and bringing them to utter ruine and deſolation, then ſuch ſuperiours or overſeers as are ungodly and diſobedient unto God. Let us ſeeke never ſo much to make our names great upon the earth, and to leave our iſſue rich and wealthy in the world; yet ſo long as we live in prophaneneſſe, we pull an heavy curſe not onely upon our owne heads, but upon our poſterities, and make our names to ſtinke and rot, as we ſee in *Ieroboam* that made Iſrael to ſinne; the Lord threatned to *bring evil upon his houſe, and to take away the remnant thereof, as a man taketh away dung till it be all gone.* The like we ſee in *Ahab who ſold himſelfe to worke wickednesſe in the ſight of the Lord*: who more likely to make himſelfe great upon the earth, and to have left a plentifull iſſue behind him, yet were all ſwept away ſuddenly, as a man wipeth a diſh and turneth it upſide downe. Wherefore that which *Salomon* teacheth touching the wiſe and fooliſh woman, Every wiſe woman buildeth her houſe, but the fooliſh plucketh it downe with her hands: we may extend and apply to the faithfull man and the ungodly: the one doth by godlineſſe lay a ſure foundation in time to come, as *Pſal.* 112. *Bleſſed is the man that feareth the Lord and delighteth greatly in his Commandements: his ſeed ſhall be mighty upon earth, the generation of the upright ſhall be bleſſed*, &c. the other ſort by their infidelity, impiety, and iniquity pull their houſes quite downe, that they are never raiſed up againe, whoſe children may curſe ſuch perverſe and prophane parents.

1 King. 14. 10. & 21. 21. 25.

Pro. 14. 1.

Pſal. 112. 1. 2. 3. &c.

Verſ.8. And he anſwering, ſaid unto him, Lord, let it alone this yeare alſo.) Hitherto of the firſt part of the communication concerning the Owner of the Vineyard: now followeth the ſecond, touching the dreſſer thereof, wherein conſider firſt of all his prayer directed to the Owner, *Lord, let it alone this yeare,* Here we ſee the dreſſer of this Vineyard intreateth the Lord of it for the fig-tree, and maketh interceſſion to have it ſpared. I will not preciſely or peremptorily decide and determine, what part of the Church, whether Chriſt the head and *great ſheepheard of the ſheepe,* or the Miniſters *that ſtand in their watch-tower,* or other the faithfull, as the Lords remembrancers which give him no reſt, this Dreſſer of the Vineyard in the parable repreſenteth: onely I will obſerve, that the prayer of him continueth yet one yeare longer the ſtanding and abode of it in the Vineyard. This teacheth that it is the duty of Gods children to make requeſt for others, and their requeſts are powerfull and available not onely for the faithfull, but oftentimes for others, to remove judgments, and God heareth them when they pray. We ſee this touching *Abimelech*, who had taken away *Abrahams* wife. God ſendeth him unto him, and ſaid, *He ſhall pray for thee, and thou ſhalt live*: and God ſaith to *Abraham* concerning *Iſhmael, I have heard thee.* And our Saviour Chriſt and his faithfull witneſſe *Stephen* doe commend their ſtrongeſt enemies and perſecuters into the hands of God, *Father, forgive them, for they know not what they doe; lay not this ſinne to their charge.* To theſe infinite other teſtimonies might be ioyned.

Gualt. in Luc. hom. 237.

Heb. 13. 20.

Hab. 2. 1.

Eſay. 62. 6. 7.

Doct. Gods children muſt pray for others, & God heareth them

Gen. 20. 7. & 17. 20.

Luc. 23. 34. Act. 7. 60.

Reaſon. 1. The reaſons are; firſt becauſe it is an expreſſe commandement to pray one for another: he tranſgreſſeth the law and ſinneth againſt God, that faileth in it, and performeth it not. It is a commandement of God to honour parents, and this is the firſt commandement with promiſe of a particular bleſſing: but it is a commandement in the firſt

Table

Table to honour God by praying unto him, which we are no leſſe but rather more commanded to practiſe, then we are forbidden to kill or to ſteale. If then we make conſcience of theſe, we ought in like manner to make conſcience of the other. This appeareth in the words of *Samuel*, when the people deſired him, *pray for thy ſervants unto the Lord thy God*, that we die not; he ſaid, *as for me God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for you.* 1 Sam. 12. 19. 23.

Secondly, ſuch have a promiſe annexed vnto their prayer, 2
that we ſhould not ſay with the wicked, *what profit ſhould we have, if we pray unto him. Iob*, 21. 15. nor with thoſe ſhameleſſe blaſphemers, *It is in vaine to ſerve God, Mal.* 3. 14. Our Saviour, becauſe we are weake in faith, aſſureth that *Whoſoever asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.* Math. 7. 8. And the Apoſtle *Iames* accordeth hereunto, *The Prayer of a righteous man availeth much, if it be fervent.* Iam. 5. 16. Would we have a ſurer ground and foundation to build upon, then the faithfull word and promiſe of God, that cannot lye or deceive?

Seing it is the duty of the Church to pray one for another, and that is profitable and available, hence ariſeth comfort and cheerefulneſſe in all heavy and ſorrowfull times (ſuch as the preſent times are) when afflictions lye ſore upon ſundry our brethren and ſiſters in other places, and preſſe them downe to the ground, nay to the grave; remember the reſt of the Church of God pray for us; I ſay, Gods people, our fellow-members commend us and and our cauſes day and night with faſting and praying, & weeping, whom he hath promiſed to heare, they thinke upon us in their beſt meditations, and are earneſt remembrancers for us to him, as if it were their owne caſe, and have a fellow-feeling of all our miſeries, as if themſelves were afflicted. This in the middes of all our heavineſſe and greateſt weakneſſe, is not our leaſt comfort, that we have many ſtrong ſervants of God, ſtrong in faith, that Heb. 13. 3.

ſend

ſend up many ſtrong cries to the throne of grace: nay the ſtrong God, that hath commanded this duty to pray one for another, hath alſo promiſed to heare them. This no doubt was a comfort even to *Peter* himſelfe put in priſon, that he knew, *Prayer was made without ceaſing of the Church unto God for him* and for his deliverance. Let us not therefore faint under the Croſſe when we are rebuked of him, neither deſpiſe the chaſtening of the Lord, who aymeth at our profit, that we might be partakers of his holineſſe: but rather lift up the hands which hang downe, and the feeble knees, and not caſt away our confidence, which hath great recompence of reward. And let this be our comfort in theſe perillous times, that God heareth us for our brethren, and our brethren for us, and our elder-brother Chriſt Ieſus our mediatour for us all, who for his mercies ſake, for his truthes ſake, for his promiſe ſake, for his ſonnes ſake will in his good time ſend an happy deliverance, that albeit for a ſeaſon we be kept in affliction, yet as our *ſufferings have abounded in us, ſo our conſolation ſhould abound* through our reſtoring, when we had in a manner the ſentence of death in us, that thankes alſo may be given by many on our behalfe:

Act. 12. 5.
Heb. 12. 5. 12. 13.
2 Cor. 1. 5. 12

2 Secondly, ſeeing Gods children for our comfort and conſolation make requeſt and interceſſion for us, and are heard, O how much more ought we to remember the ſweet mediation of Chriſt Ieſus our Lord and Saviour, and comfort our ſelves and one another therewithall. True it is we may and ought not a little to comfort our ſelves, with the prayers and interceſſions of other weake men, our fellow ſervants like to our ſelves, and ſubject to the ſame paſſions we are, eſpecially ſeing we know our whole Church at the ſame time aſſemble together to pray for us and to turne away his wrath from us, and to call backe his deſtroying Angel, that he may at length ſay, *It is enough, ſtay now thy hand*; and ſo repent him of the evill

2 Sam. 24. 16

upon

upon our repentance and humiliation: if, I ſay, we have much matter of comfort offered unto us by the publike prayers of the Church often as it were with one mind and with one mouth made and renewed on our behalfe: how much more doth peace and conſolation ariſe unto us by the mediation and interceſſion of Chriſt our Saviour, the head of the Church, the beloved ſonne of God, the ſonne of his love, *the heire of all things, the brightneſſe of his glory, and the expreſſe image of his perſon*, in whom the father is well pleaſed. Herein conſiſteth our cheefe comfort that we reſt and repoſe our ſelves in him as our Advocate, and rely upon the merit of his paſſion, whom *the father alwaies heareth*. Indeed he commandeth that ſupplications, prayers, interceſſions and giving of thankes be made for all men 1 *Tim.* 2. 1. and that we pray one for another, that we may be healed, *Iam.* 5. 16. But if God at any time vouchſafe to heare any of his children, it is for his ſonnes ſake, not for any worthineſſe or merits in them, but *for the Lords ſake*, that is, for Chriſts ſake, for he is the Angel of the Covenant, to *whom was given much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden Altar, which was before the throne.* Therefore alſo the Apoſtle ſaith, *In the dayes of his fleſh he offered up prayers and ſupplications with ſtreng crying and teares, & was heard in that he feared*, becauſe he prayed to him *that was able to ſave him from death.*

Heb. 1. 2. 3. Math. 17. 5.

Ioh. 11. 42.

Dan. 9. 1. 7.

Revel. 8. 3.

Heb. 5. 16.

3 Laſtly, it is our duty to performe this duty our ſelves toward others, and to require this duty to be performed for us by others. Thus did *Daniel*, a man greatly beloved of God, who had many deepe myſteries by viſion declared unto him; he ſpake to his Companions, that *they ſhould deſire the mercies of the God of heaven to reveale his ſecret to him, that they might not periſh.* So the Apoſtle prayed the Church of the *Theſſalonians*, to pray for him and the reſt of his fellow-labourers, that *the word of the*

Dan. 2. 18.

2 Theſſ. 3. 1.

Lord, much hindred by the oppoſition of potent adverſaries, *might have a free paſſage*. As then he prayed before for the *Theſſalonians*, ſo here he prayeth the *Theſſalonians* to pray for him, that he might be comforted together with them by the mutuall prayers both of them and of him. To this duty we ſhould be ſtirred up in regard of the mutuall profit that proceedeth from the practiſe and performance thereof. For firſt it ſerveth as the ordinary meanes ordained and ſanctified of God to prevent judgments threatned, and to remove judgments already inflicted. Remember the devout and zealous prayer of *Salomon*, when *the people of Iſrael be ſmitten downe before their enemies, becauſe they have ſinned againſt thee: when heaven is ſhut up, and there is no raine, &c. if there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, or caterpiller, &c. whatſoever plague, whatſoever ſickneſſe* there be, heare *thou in heaven thy dwelling place, and forgive the ſinne of thy ſervants*, &c. Secondly, it is a cordiall to preſerve and ſtrengthen us in all ſpirituall graces, as we ſee that by Chriſts prayer *Peters faith* was kept from *failing*, *Luc.* 22. and thus he prayed, not onely for the reſt of the Apoſtles, but for all them that ſhould beleeve on him through their word, *Ioh.* 17. *Father, I will that they alſo whom thou haſt given me be with me, where I am, that they may behold my glory which thou haſt given me*, &c. Prayer therefore is a notable preſeruative to keepe the precious treaſures and iewels of grace in the Cloſets of our hearts, and ſerveth to ſtrengthen and encreaſe good things in us. For as it obtaineth bleſſings at Gods hands, ſo it procureth the encreaſe of them: and it is no leſſe vertue to keepe and continue, to enlarge and encreaſe what we have obtained, then at the firſt to obtaine it. Thirdly, to bring remiſſion of ſinnes & to ſubdue in us the power of ſinne, *Iam.* 5. 15. *The prayer of faith ſhall ſave the ſicke, and the Lord ſhall raiſe him up: and if he have committed ſinnes, they ſhall be forgiven*

The uſe of mutual praier

1

2 King. 8. 33. 35. 37. 44.

2

Luc. 22. 32.

Iob. 17. 20. 24.

3

Iam. 5. 15.

Pſal. 19. 13.

forgiven him. For the cauſe of ſickneſſe and all diſeaſes is ſinne, and therefore our Saviour / healing the man ſicke of the Palſie, ſaid unto him, *Sonne be of good cheere, thy ſinnes be forgiven thee,* dealing like a good Phyſitian, who removeth the cauſe that he may remove the effect. So then faithfull prayer and a purpoſe or reſolution to continue in ſinne cannot poſſibly ſtand together. Laſtly, it ſanctifieth all Gods creatures unto our uſe. It obtaineth a good right and title to them, and a bleſſing upon them, 1 *Tim.*4.5. Our callings, our labours, our actions, and the workes of our hands are ſanctified by it, as *Pſal.*127. *Except the Lord keepe the City, the watch-man waketh but in vaine: it is in vaine for you to riſe up early, to ſit up late, to eate the bread of ſorrowes,* &c. Seing theſe things be thus, that theſe be the fruits of prayer, let us put it in practiſe, and double our zeale, and never ceaſe to follow the example of this Dreſſer, to cry to the Lord for our brethren, Lord, let them alone this yeare alſo, ſpare thy people, and give them not over into the hands of the deſtroyer: we are aſhamed and bluſh to lift up our faces to thee, O our God; for our iniquities are increaſed over our head, and our treſpaſſes are growne up unto the heavens. And now, O our God, what ſhall we ſay after this? for we have forſaken thy Commandements, which thou haſt commanded: and all this evill is come upon us for our evill deedes, and for our great treſpaſſes, for aſmuch as thou our God haſt puniſhed us leſſe then our iniquities deſerue; Now therfore, O our God, the great, the mighty, and the terrible God, who keepeſt Covenant and mercy, let not all the troubles which are moſt heavy upon us and our chiefe Cities ſeeme little before thee: howbeit thou art juſt in all that is brought upon us, for thou haſt done right, but we have done wickedly, and dealt fooliſhly and frowardly with thee. O remember not againſt us former iniquities, let thy tender mercies ſpeedily prevent us, for

Math.9.2. 4 Pſal.127.1.2 Ezr.9.6.10. 11.13. Neh.9.32. 33. Pſal.79.8.9. & 80.3. Dan.9.7.8. 18.19.

weare brought very low; helpe us, O God of our Salvation, for the glory of thy name; and deliver us, and purge away our ſinnes for thy names ſake: wherefore ſhould the enemies of the Goſpel ſay, where is their God? turne us againe, O God, and cauſe thy face to ſhine, and we ſhall be ſaved: O Lord God of hoſtes, how long wilt thou be angry againſt the prayers of thy people! O Lord, righteouſneſſe belongeth unto thee, but unto us confuſion of faces, to our Princes, to our fathers, to our people: incline thine eare and heare, open thine eyes and behold our deſolations, and the City which is called by thy name. For we doe not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies: O Lord heare, O Lord forgive, O Lord hearken and doe: deferre not for thine owne ſake; for the City and thy people are called by thy name. Now is the time of this humiliation: now God calleth to us to call upon him: now is the time of trouble and affliction: Let us give him no reſt, you that are the Lords remembrancers ſtand in the breach, which his right hand hath made, as it were betweene the living and the dead: let us never give over, neither let him alone untill we have received a gratious anſwer, that our iniquities be pardoned, his preſent judgments removed, and his ancient favours recovered.

Numb. 16. 48

Till I ſhall digge about it, and dung it.) The labour of the Lord of the Vineyard hath beene before expreſſed, ſo that the complaint of the Prophet may be renewed, I have laboured in vaine, I have ſpent my ſtrength for nought and in vaine: and in another place, who hath beleeved our report? and againe, I have ſpread out my hands all the day unto a rebellious people which walke in a way that is not good: yet the barren fig-tree is not forſaken and given over, ſo long as there is any hope, but the Dreſſer wil ſtill be digging about it and dunging of it. This teacheth, that we muſt not deſpaire of the ſalvation of any, howſoever they

Eſay. 40. 4. & 53. 1. & 65. 2. 3.

Doct. We muſt have hope touching the ſalvation of others, albeit they runne a ſtray.

they have long gone astray. We see this in the example of *Manasses*, he built altars for all the host of heaven, he caused his children to passe through the fire, he used Witch-craft and enchantment; he dealt with a familiar spirit, and with wizards: he shed innocent blood very much, till he had filled Ierusalem from one end to another, and wrought much evill in the sight of the Lord to provoke him to anger: yet *the Lord was intreated of him, and heard his supplication*, when he had learned by wofull experience that the Lord was God. Thus it was with those that crucified the Lord of life, *they were pricked in their hearts*, and had Salvation preached vnto them. Hereunto commeth the vision of *Peter*, he saw heaven opened, and a certaine vessel descending unto him, as it had beene a great sheet knit at the foure corners, wherein were all manner of foure-footed beasts of the earth & wild beasts, and creeping things, and foules of the aire: and there came a voyce to him, *Rise, Peter, kill and eate*. And when he refused, because he had never eaten any thing that is common or uncleane: the same voyce answered, *What God hath cleansed, that call not thou uncleane*: This was the interpretation of the vision, that which is uncleane God is able to cleanse. *Paul* before his conversion was a blasphemer and a persecuter and a great oppressour, but *he obtained mercy because he did it ignorantly through unbeleefe*. The Gentiles wandred many yeares, even thousands of yeares in superstition and Idolatry, yet at length when the time of their conversion was come, God perswaded *Iapheth* to come and dwell in the tents of *Shem*, *Gen.9.* and our Saviour speaking of them, saith, *Other sheepe I have, which are not of this fold: them also I must bring, and they shall heare my voyce, and there shall be one fold and one shepheard*: So the servant of the Lord must not strive, but be patient and gentle unto all, *proving if God will give them repentance*.

2 Chro. 33. 5.6.

2 King. 21.16

Act. 2.37. & 10.11.12.13. 14.15.

1 Tim. 1.13.

Gen. 9.27.

Ioh. 10.16.

2 Tim. 2.25.

The reasons are plaine. First, because God calleth at all houres

Reason. 1.

houres of the day, who hoth the times and ſeaſons in his owne power: ſome at the *third*, ſome at the *ſixt*, ſome at the *ninth*, and ſome at the *eleventh* houre; and we have a notable example thereof in the penitent theefe converted by the powerfull word of Chriſt upon the Croſſe: he that was running a pace to hell hath promiſe to be carried *into Paradiſe*: whereby the common proverbe is verified, if in any thing elſe, that he runneth far which never returneth, Secondly, *God waiteth the time that he may be gracious unto us, and have mercy upon us*, for he is a God of judgment: and bleſſed are all they that wait for him, *Eſay* 30. ought not we therefore to follow his example, and to hearken who will ſpeake aright and repent him of his wickedneſſe, ſaying, what have I done?

Math.20.3.5 6.

Luc.23.34.

2 Eſay 30.18.

Uſe. 1. This reproveth the boldneſſe and raſhneſſe of ſuch as dare take upon them to enter into the ſecrets of God, without any warrant or commiſſion from him; as they that adventured *to pry into the Arke* were puniſhed 1 *Sam.* 6. ſo ſuch as preſume to read what is written in the booke of life, and preſume to open the booke that is claſped and ſealed with many ſeales, may happily never finde their owne names regiſtred therein. For the farther reproofe of ſuch as dare pronounce the ſentence of damnation upon any, and judge others reprobates, and the directing of our ſelves herein, let us obſerve theſe few rules for the cleering of the point, and the keeping of us in the meane betweene two extremes. Firſt, it is a good rule which *Moſes* giveth, *The ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto us and to our children for ever, that we may doe all the words of this law.* But the ſentence of reprobation is one of the ſecrets of God, or rather the ſecret of ſecrets, the moſt hidden ſecret of all the reſt. Secondly, it is *noted of charity, it thinketh no evill, it beleeveth all things, it hopeth all things, it endureth all things*: Such then as deſpaire of the conver-

2 Sam.6.19.

Dent.29.29.

1 Cro.13.5.7

ſion

ſion of others, doe plainely declare they are deſtitute of love which covereth a multitude of ſinnes. Thirdly, we muſt notwithſtanding learne the great folly of many men in the world, that build awry or amiſſe upon a good foundation. For ſeing we muſt not be as men without hope of Salvation of others, much leſſe of our ſelves, we ſee how diverſe are deceived that give an eaſie paſſage & entrance to commit ſinne, till they be ſo caught and intangled, yea ſo enwrapped and fettered with it, as a fowle in a ſnare, or as a priſoner in chaines, that they cannot eaſily breake it off againe, neither ridde themſelves of it, as the wiſe *Salomon* ſpeaketh of the ſtrange woman, *Pro.2. None that goe unto her returne, againe, neither take they hold of the pathes of life.* Pro.2.19. True it is, this is an exceſſive and hyperbolicall ſpeech often uſed in Scripture, as *Eſay*, 59 4. & 64. 7. *Ier.*8.6. and ſundry examples teach the ſame, 2 *Sam.*12. 13. 1 *Cor.*6.11. *Heb.*11.31.32. *Iam.*2.25. But the meaning is, few come to repentance & to reforme themſelves, or take a better courſe of life, that they might be ſaved. And this is another folly of the ſinner, who, being rebuked and threatned for ſinne, doe by and by anſwer, Tuſh, we can leave ſinne when we liſt: we will repent at leyſure and helpe all. But *Salomon* will teach theſe fooles, that few or none compaſſed with the continuall practiſe of ſinne amend their wayes, but goe *as the Oxe to the ſlaughter, or as a foole to the correction of the ſtockes*, Pro.6.22.27. becauſe they have ſet themſelves *in the way to hell*, going downe Ier.13.23. to the *Chambers of death.* For cuſtome is as ſtrong as nature, or rather much ſtronger; It is as the *Ethiopians skin* and the *Leopards ſpotts*, which cannot be *changed.* It is hard for a man to forget his naturall language and his mother tongue, but it is harder for the ſinner to forſake his ſinfull courſe. For a man by nature or birth is indifferent to any language, and inclined to no one more then to another, becauſe he hath it by hearing and imitation of others, as

appeareth

appeareth in ſuch as are borne deafe: but we doe not only ſucke in ſinne with the mothers milke, but as the Prophet confeſſeth, *We were ſhapen in iniquitie, and in ſinne did our mothers conceive us*: which is a great deale more then can be ſpoken of the language which we learne in our youth. Beſides, it is a great pollicy of Satan to cover his purpoſe at the firſt, as the fiſher doth the hooke, to deceive us the ſooner; he beginneth with leſſer ſinnes, until he have wrapped us in the greater, and our conſciences be hardned, and as it were ſeared with an hote iron.

Pſal. 51. 5.

A two fold favour of God to the ſinner.

Fourthly, this ſheweth the wonderfull love and favour of God which he vouchſafeth to any, both when he preventeth ſinne that we doe not fall into it, and when he breaketh off the courſe of it when we are overtaken with it: This is a twofold grace. We are by nature prone to ſin, and ready to yeeld to every tentation, as we ſee in *Peter* that denied his Maſter at the word of a ſeely damſell: when therefore the Lord putteth his hand under us and ſtayeth us up, that we doe not ſtumble and fall, is not this a wonderfull grace to keepe us from ſinning againſt him, and wounding our owne ſoules? As this is a great bleſſing, ſo the other is yet greater, to pull us out of the ſnare, when we have one foot in hell; as it is a greater worke to ſtay a man that is running downe a ſteepe hill, then to perſwade him not to runne at all. The truth of both theſe, we ſee in *David*, a man after Gods owne heart; for when he was purpoſed to ſhed blood, and *to deſtroy all that pertained to Nabal by the morning light*: he bleſſed God that had *kept him from comming to ſhed blood, and from avenging himſelfe with his owne hand*. Loe here the preventing grace of God to ſtay him, that was running and making haſte to commit ſinne. Againe, when he had given himſelfe over to commit one ſinne after another, as it were to adde drunkenneſſe unto thirſt, the ſtrong man began to poſſeſſe the houſe, but a ſtronger then he came,

1 Sam. 25. 22. 33.

Luc. 11. 22.

and

and overcame him, and tooke from him all his armour wherein he truſted, and ſo recovered him out of the ſnare of the Devil, which he laid to entrap him. He had, as much as lay in him, caſt himſelfe into the mouth of the roaring Lyon that gapeth after his prey: it was therefore the ſpeciall mercy of God to reclaime and recover him out of the ſnare of the devill, who after a ſort was taken captive by him at his will. Laſtly, we muſt labour that ſinne may not raigne in our mortall bodies. For albeit we cannot be without ſinne, becauſe we carry about the fleſh, yet we muſt take heed it exerciſe not a kingdome in us: it hath an eaſie entrance, an eaſie continuance, but it is hard to get out and to ridde our ſelves from the tyranny thereof, as we may ſee in *Eſau*, *Gen.* 26. in *Saul*, 1 *Sam.* 14 & 15. and in *Iudas*, who paſſed from one degree to another, till at laſt they filled up the meaſure of their ſinne. It is an eaſie matter to pull up the bankes and throw downe the walles, whereby as by fenſes or bulwarkes the ſea is kept out from overflowing the land, and ſo to let in the water: but it is not ſo eaſie to let it out againe: ſo it is with ſinne, it is no hard thing to make ſhipwrack of faith and a good conſcience, and to pull up the bankes of the feare of God whereby ſinne is kept out: but we ſhall find it one of the hardeſt things in the world to caſt it out of the heart, when it hath gotten firme poſſeſſion: and therefore it muſt be our labour and wiſedome to prevent ſinne in the beginning, leſt by continuance it take roote and be as a diſeaſe that is incurable.

Secondly, it ſerveth as an inſtruction to the Miniſters of God, that we ceaſe not with the Dreſſer in this place to digge about them that remaine unfruitfull, and dung them, that is, to labour what lyeth in us to further their converſion. Let us all follow the example of *Peter*, when the Lord had ſaid unto him Launch out into the deepe, and let downe your nettes for a draught, he anſwered, 2

Luk.5.5. *Maſter, we have toyled all night, and have taken nothing: neverthelesſe at thy word I will let downe the net*: ſo muſt we Matt.13.27. *caſt out the net of the Goſpel into the ſea*, and gather the good into veſſels, but caſt the bad away. And if it fall out that we draw none to the ſhore, yet are we 2.Cor.2.15. *the ſweet ſavour of God, as well in them that periſh, as in them that are ſaved*: and God no leſſe accounteth of our labours, if we have beene faithfull and conſcionable, then if we had converted many thouſand ſoules. To this end, the Lord himſelfe commandeth *Paul* not to hold his peace at Act.18.10. *Corinth*, but to ſpeake boldly, *becauſe he had much people in that City*. The husbandman muſt digge and dung his ground, and caſt the ſeed into the earth, but he cannot give the eately and the latter raine: and albeit he finde a thinne harveſt, he may be greeved, yet het he is not diſcouraged. We are commanded to feed the flocke committed unto us, & woe to us if we preach not the Goſpel: but we muſt evermore commit the ſucceſſe to him, that hath the hearts of all men in his owne power. *Iohn Baptiſt* Mat.3.11. did *baptize with water* to the remiſſion of ſinnes, but he could not *Baptize with the holy Ghoſt*: So we may teach and preach the word of the kingdome, but as it fell out with the ſower that went out to ſow, ſome fell *by the high* Matt.13.4.5. *way ſide*, ſome in *ſtony ground*, and other *among thornes*, ſo 7. muſt we make our account it will be with us: yet this is our comfort, our *judgment* is with with the Lord, and the reward of our *worke* with our God: and *when the* Eſa.49.4. *cheefe ſhepheard ſhall appeare, we ſhall receive a crowne of* 1 Pet.5.4. *glory that fadeth not away*.

3 Laſtly, it teacheth generally a good duty and direction to all the faithfull, namely, that upon this ground we exhort and admoniſh one another, and ſeeke to winne and gaine them to God, that ſo we may bring home the loſt ſheepe upon our ſhoulders. This the Apoſtle preſcribeth, Heb.3.13. *exhort one another daily, while it is called to day, leſt any of*

you

you be hardned through the deceitfulneſſe of ſinne. Who accounteth not him a mercileſſe man, that having eſcaped danger of robbing or drowning, yet giveth not warning to him which traveleth that way, leſt hee fall into the hands of theeves and be robbed, or paſſe by the waters and be drowned? but much more is he without mercy, and guilty of the blood of the ſoule, that ſeing his brother overtaken in ſinne, and taken in the ſnare of the Devill, ever ſeeketh to ſet him at liberty? Now we have ſundry motives to move us to this worke of mercy, farre more profitable to men, and acceptable to God then the ſacrifice of Almes-giving that toucheth the body, in reſpect of God, in reſpect of our ſelves, and in reſpect of others. In reſpect of God, for it maketh manifeſt his power to be infinite, that *he is able to graft them in againe*, as the Apoſtle ſpeaketh of the unbeleeving Iewes, albeit through unbeleefe they were broken off; and it turneth to the greater praiſe of his glory, and the honour of his name, which we ought to ſeeke above all things. The more dangerous the diſeaſe is, and the longer it hath continued, the more doth the skill and learning of the Phyſitian appeare: ſo are we the more to magnifie the mercy of God, in that *where ſinne*, bounded, grace doth much more abound. Touching our ſelves, we thereby exerciſe the giftes that God hath given, doe not as *wicked and ſloathfull ſervants*, digge them in the earth and hide our Lords mony: beſides, we know not how ſoone it may be ſaid to us, *Come, give an account of thy ſteward-ſhip, for thou maiſt be no longer ſteward.* Laſtly, we ſhall free our owne ſoules, and not make our ſelves partakers of other mens ſinnes: for by conuivence and holding our peace, we draw guiltineſſe upon our owne ſoules. In reſpect of others, we may be meanes to ſave a ſoule, as *Iam. 5. If any of you doe erre from the truth, and one convert him, let him know, that he which converteth the ſinner from the errour*

Rom. 11. 23

Rom. 5. 20

Mat. 25. 26.

Luk. 16. 1.

Iam. 5. 19. 20.

of his way, ſhall ſave a ſoule from death, and ſhall hide a multitude of ſinnes.

Verſ.9. And if it beare fruit, well: and if not, then after that, thou ſhalt cut it downe.) We heard before of the intreaty and interceſſion of the Dreſſer: now the condition followeth, which is double: firſt, if after all his labour, it bring forth fruit. Secondly, if it bring not forth fruit: one of the twaine it muſt of neceſſity doe, there is no third: either it muſt be fruitfull, or vnfruitfull: either we muſt make the tree good, or evill. The firſt part of the ſpeech is defective, for there is nothing in the originall to anſwere to the Condition: the tranſlaters have ſupplied the word, *Well*: and ſomewhat is neceſſary to be ſupplied, to make the ſenſe and ſentence perfect. I would thinke a word might be borrowed and ſupplied out of the former verſe, where the Vine-dreſſer ſaith, Let it alone this yeare alſo; ſo in this place, If it bring forth fruit, Let it alone, or thou ſhalt let it alone: as alſo appeareth by the contrary condition in the laſt words. If not, thou ſhalt cut it downe. He expreſſeth bearing fruit firſt, before he mention the cutting of it downe, becauſe it was the chiefe and principall in the dreſſers intention, and becauſe all his labour of digging and dunging tended to this end and purpoſe. Now he intreateth that it may be let alone, if it bring forth fruit: he yeeldeth to the cutting of it downe, if it continue unfruitfull. This teacheth in both the conditions, that as well the promiſes of grace & mercy, as all the threatnings of judgments and puniſhments are conditionall, and to be underſtood with limitation. See this 1 *King.*8. *Now O Lord God of Iſrael, keepe with thy ſervant David my father, that thou promiſedſt him, ſaying, There ſhall not faile thee a man in my ſight to ſit on the throne of Iſrael, ſo that their children take heed to their way, that they walke before me as thou haſt walked before me.* Of this did *David* himſelfe put his ſonne *Salomon* in mind,

Doct. Promiſes and threatnings are both of them conditionall.

1 King.8.25.

mind, *Know thou the God of thy father and ſerve him with a perfect heart and with a willing mind, for the Lord ſearcheth all hearts, &c. if thou ſeeke him, he will be found of thee : but if thou forſake him, he will caſt thee off for ever.* So doth our Saviour threaten the Church of *Epheſus* to remove the Candleſticke out of his place, *except it did repent.* The reaſon is plaine, both of the one and of the other. He promiſeth mercy with condition, that we ſhould be ſtirred up to obedience, that no defect might be on Gods behalfe : and againe he threatneth judgement, that he might not enter into judgement ; and denounceth puniſhment, that he might not puniſh, but that we ſhould repent and amend our lives, and *remember from whence we are fallen.* This appeareth evidently in his threatning againſt *Nineveh, who can tell, if God will turne and repent from his fierce wrath, that we periſh not?* When we repent, he repenteth : we of the evill of ſinne, he of the evill of puniſhment : but if we repent not of our ſinne, he will never repent him of the puniſhment that he hath threatned to bring upon us.

1 Chro. 28. 9.

Revel. 2. 5.

Revel. 2. 5.

Ionah. 3. 9.

Uſe. 1. It reproveth all ſuch as remember what God hath promiſed to us, but forget what he requireth of us. God hath made a Covenant with us, as he did with *Abraham*, and we binde our ſelves interchangably one to another. He ſaid unto *Abraham*, I will be a God unto thee and to thy ſeed after thee : but how? on this condition, Thou ſhalt keepe my Covenant ; and what was that? Obedience, whereof circumciſion was a ſigne; walke before me and be upright. If *Abraham* had called unto God to performe his part, to bleſſe him as his God, and in the meane ſeaſon had never performed his owne part of the Covenant, to walke before him in the uprightneſſe of his heart had he not dallied with God, and deceived himſelfe? But thus the caſe ſtandeth with us, we are ready to cõplaine & murmur, if the Lord do not bleſſe us, when in the meane

Gen. 17. 7. 1. 2. 6.

ſeaſon we forget what promiſe we have made to him. If we ſhould deale ſo with men like unto our ſelves, would not all accuſe us of folly?

2 Secondly, let us not flatter our ſelves and beare our ſelves bold and preſume, becauſe we have many precious promiſes of grace and helpe in time of neede. Theſe promiſes, howſoever they be in themſelves ſurer then the heavens, and more ſtable then the earth, yea be ratified & confirmed by an oath, that by *two unchangable things, wherein it is unpoſſible that he ſhould lye*, we might have ſtrong conſolation: I ſay theſe promiſes are no promiſes to us, if we doe not keepe the Covenant; it is all one as if they had never beene made. Our Saviour willeth us to take no thought what to eate or what to drinke, or wherewith to be clothed; he promiſeth that he will never leave us nor forſake us, but it is with condition, firſt ſeeke the kingdome of God, and then all theſe things ſhall be miniſtred unto us; then he ſaith, *my mercy* will I keepe for them for evermore, my promiſe *ſhall ſtand with* them: my covenant *will I not breake, neither alter the thing* that is *gone out of my lippes*.

Heb. 6. 18

Mat. 6. 25. 33.

Pſal. 89. 28. 34.

3 Laſtly, let us ſerve him with a perfect heart and a willing mind: ſeeke to know his will, and ſerve him when we do know it. Let us not be diſcouraged in his threatnings, ſeing they alſo are conditionall, as well as his promiſes. Let us breake off the courſe of our ſinnes, and amend our lives, then we may be well aſſured, he will turne from all his wrath, and remember our ſins and iniquities no more. For he is faithfull, he never forſaketh us untill we forſake him. This is it, that the Prophet is ſent to tell *Aſa* and all *Iudah* and *Benjamin*, *The Lord is with you, while ye be with him: and if ye ſeeke him, he will be found of you: but if ye forſake him, he will forſake you.* And is it not juſt with God to deale with us, as we deale with him? and to meaſure to us againe, as we have meaſured to him? Let us therefore

2 Chr. 15. 2

therefore ſeeke him while he may be found, and call upon him while he is neere: let us forſake our evill wayes, and returne unto the Lord: then he will have mercy upon us, and he will abundantly pardon all our ſinnes.

If it beare fruit, well.) The fig-tree in this place is not ſaid expreſly to be dead, but to be barren and to bring forth no fruit at all, which is all one. This teacheth that the barren condition hath no life nor comfort in it, but is full of danger, even neere to burning. This *Iohn* the *Baptiſt* teacheth, *Every tree which bringeth not forth good fruit, is hewen downe and caſt into the fire*, *Math* 3.10. So the Apoſtle *Heb.6.6. The earth which beareth thornes and briers is rejected, and is nigh unto curſing, whoſe end is to be burned.* A man may ſay of ſuch, as the Diſciples of the fig-tree, againſt which the curſe was paſſed by the mouth of Chriſt, *How ſoone is the figge-tree withered* away? Such then doe lye under an heavy curſe. We thinke we have ſaid much in praiſe and commendation of many, and indeed of many it is too much, to ſay they are harmeleſſe men, they doe no man any hurt, you may live long among them, and you ſhall receive no wrong nor iniury from them: but is this enough? no doubtleſſe: for what ſhall this profit, if we bring forth no good fruit? *Ier.17.8. Ezek.47.12.*

Doct. The barren eſtate is very dangerous, neare to bee burnt up.

Math.3.10.

Heb.6.7.8.

Math.21.29.

The reaſons are plaine: for firſt, the law of God is not onely negative, but alſo affirmative: it commandeth good, as well as forbiddeth evill. The negative part is but halfe the Commandement: and he that performeth ſo much, hath done but halfe his duty, like a Dove that flyeth with one wing, or like a lame man that hoppeth upon one legge. The Commandement which ſaith *thou ſhalt not kill*, ſaith alſo incluſively. Thou ſhalt preſerue thy neighbours life. Secondly, to omit the duties which a man ought to performe, is a kind of contempt againſt God. For not to honour or obey, is to contemne. A

Reaſon.1.

2.

ſervant

ſervant which will not doe what his Maſter commandeth, (becauſe *a ſervant honoureth his Maſter*) it is joyned with open contempt of him; no marveil therefore, if diſobedience to God, be alſo a contempt againſt God, as the Prophet ſaith, *If I be a Maſter, where is my feare, ſaith the Lord of hoſtes?*

Mal. 3. 6.

Vſe 1. This teacheth that doubtleſſe many ſtand guilty of a multitude of ſinnes which they never thought of, neither once dreamed upon. Many men happly will grant there is ſome conſcience to be made of committing evill, who never thinke it a ſinne to omit a good duty. Such will confeſſe it a ſin to worſhip a falſe god, but never conſider, they are commanded to vnite their affections to the true God, to truſt in him, to beleeve him, to love him, to feare him, and to depend upon him: that it is an heinous crime to pray to a ſtrange God, or to Saints and Angels, or to bow downe to an image, who regard not to worſhip God in truth and ſincerity, and to call upon him in the day of trouble. Many will refraine from working on the Sabbath day, and prophaning it by riding about their buſineſſe, or running after their ſports and paſtimes, they would be loth to doe theſe: but in the meane ſeaſon how doe they ſanctifie and keepe it holy? when they care not to heare the word, or to performe publike and private duties of religion upon it? We muſt all give account at the great day of the Lord, as well what good we have done, as what evill we have done. That good governour of the people *Nehemiah* deſired the Lord to remember him concerning the *good deedes which he had done for the houſe of his God*: It had beene ſmall comfort to him if he had onely done them no hurt, and gone no farther: for ſo much might be ſaid of an image, or of the bruit beaſt; but his comfort was, he had endeavoured and employed himſelfe to doe them good. And how did *Obadiah* ſhew his religious heart in the dayes of perſecution toward

Neh. 13. 14.

toward the Lords Prophets? what, did he reſt in this, that he had done them no hurt? No, *he hid an hundred of them by fifty in a cave, and fedde them with bread and water.* 1 King. 18.13 Or how did *Rahab* the harlot teſtifie her faith toward the ſpies, that were ſent to ſearch the land? did ſhe content her ſelfe to offer them no injury, and to bewray them, or deliver them into the hands of their enemie? No doubtleſſe, ſhe was *juſtified by her workes, when ſhe had* Iam. 2.25. *received the meſſengers with peace, and had ſent them out an-* Heb. 11.31. *other way.* But the religion of moſt men in our dayes is a negative religion, they have little poſitive, you may ſooner obſerue what they doe not, then underſtand what they doe. We muſt obſerue the rule of the Apoſtle, Gal. 6.10. *As we have opportunity, let us doe good unto all men, eſpecially unto them who are of the houſhold of faith.*

Secondly, it reproveth ſuch as content themſelves with idle ſhewes and appearances of obedience and ſincerity: It will not ſerve our turne to be Chriſtians onely in outward profeſſion, if we be fruitleſſe and faulty in converſation. It is not enough to make us ſound Chriſtians to come to Church, to be at prayers, to heare the word, and receive the Sacraments, when we yeeld no fruit of obedience, as if it were ſufficient, that the fig-tree were planted in the Vineyard, albeit it bare nothing but leaves: but we muſt be as trees of righteouſneſſe, *planted by the rivers ſide* Pſal. 1.3. *which bring forth fruite in their ſeaſon:* True it is, the Church hath alwayes had ſuch painted Sepulchers, or gilded tombes outwardly, as the Iewes that had the Temple of the Lord alwayes in their mouthes, who yet remained wicked and prophane perſons in their lives. The ſound Chriſtian is not diſcerned by the leaves of outward appearance, but by the precious fruits of the ſpirit: not by his profeſſion, but by his practiſe: and they are the true Iſraelites which are ſo within, whoſe praiſe is of God and not of men. The fig-tree had leaves good ſtore which 2

Mat. 11. 13. were ſeene *a farre off*, and ſeemed to promiſe great ſtore of fruit, but when Chriſt drew neere and looked for fruit, & found none, he ſaid, *Never more fruit grow upon thee.* Let us take heed, in time, of ſuch a wofull ſentence. For may not Chriſt Ieſus, trow you, finde ſtore of ſuch fruitleſſe fig-trees in this Vineyard of his? nay, when he commeth to looke upon his Vineyard, will it not be a rare thing and an hard matter to ſee a fig-tree with any fruit upon it? Nay, are we not for the moſt part come to this paſſe, that we have ſcarce any leave at all to be ſeene, that a man may take a Candle and ſearch for leaves, and yet find none upon them? This is the ſtate and condition of ſundry among us: how neere are ſuch to the curſe, and to be burned up, which have neither fruit nor leaves, neither ſubſtance nor ſhew, neither body nor ſhadow, neither truth nor appearance: but openly and evidently make plaine Demonſtration of wild and wicked fruit, *their grapes are grapes of gall, their cluſters are bitter, their wine is the poiſon of Dragons, and the cruell venime of Aſpes*: Such ſhall never be ſuffered to remaine within the Vineyard, the axe is laid to the root of the tree, to cut them downe.

Deut. 32. 32. 33.

3 Thirdly, this checketh and controlleth the ſlanderous mouthes and pennes of the Romiſh Church opened wide and enlarged againſt our doctrine, which they knew not or will not know: who beare the world and their ignorant Diſciples, the multitude in hand, that our religion deſtroyeth good works, whereas we call upon the people to bring forth the fruits of the Goſpel, and to *let our light ſo ſhine before men, that they may ſee our good workes and glorifie our father which is heaven.* Nay we teach a neceſſity of good workes, as well as they, to be in all true beleevers, that they *which have beleeved in God, might be carefull to maintaine good workes, theſe things are good and profitable unto men.* Wherein then lyeth the difference between us! they teach them to be the cauſes of our juſtification;

Math. 5. 16.

we that they be lively fruits and effects of faith: they doe not goe before him that is to be juſtified, but they follow him that is already juſtified: they are not neceſſary in the act or office of *juſtification*, but they are neceſſarily required to be in every juſtified perſon.

Laſtly, let us all be provoked to the diligent practiſe of good workes. No man muſt thinke himſelfe exempted or priviledged from good workes, albeit he be never ſo poore or ſimple. The moſt ſort poſt over this duty from one to another, and thinke when we call for good workes it is a doctrine that toucheth onely rich men and ſuch as have the wealth of this world at will, and none other: as if there were no good workes of charity, that did deſerue the name of good workes; which neuertheleſſe are neither the onely good workes, nor the chiefeſt good workes. For we looke upon our ſelves in the glaſſe of the law, and try our ſelves thereby. Theſe workes are of two ſorts; ſome generall, and others ſpeciall. The generall are ſuch as concerne all, among which the workes of the firſt Table, being *the firſt and great Commandements*, must have the firſt place, to love God above our ſelves, to feare him, to beleeve in him, to truſt in him, to pray unto him, to ſerve and worſhip him, to reverence his name, and to ſanctifie his Sabbath: and the workes of the ſecond Table are like; for *the fruits of the ſpirit are manifeſt, loue, joy, peace, long-ſuffering, gentleneſſe, faith, meekeneſſe temperance, and ſuch like.* Theſe belong to all, and muſt be practiſed of all perſons, high and low, rich and poore, none may excuſe themſelves. The ſpeciall workes are ſuch as belong to every man in his particular calling. For as we have all a generall calling as we are Chriſtians, ſo we are ſet in ſeverall callings, ſuch as are ſuperiors and inferiors, as the Magiſtrate and ſubject, the husband and wife, father and ſonne, maſter and ſervant: we muſt labour to be found faithfull in theſe, how low ſoever our place be, if

4

Math. 22. 38.

Gal. 5. 22. 23.

we be found carefull and conſcionable, even the meaneſt ſervant that drudgeth in the Kitchin, if his calling be nothing but to ſcoure ſpittes, or to wipe ſhooes, yet if he
Eph. 6.6.7. be obedient to his Maſter as unto Chriſt, not with eye-ſervice, as men pleaſers, but as the ſervant of Chriſt, doing the will of God from the heart, with good will doing ſervice as to the Lord and not to men: he is no leſſe accepted of God in his place, then he that preacheth the word, or he that ruleth a kingdome.

(*Well; or thou ſhalt let it alone.*) Theſe words are expreſly mentioned; but they, or ſome ſuch like muſt neceſſarily be underſtood, as if it were ſaid, let it ſtand and continue in the Vineyard, that it may bring forth more fruit, as
Ioh. 15.2. *Ioh.* 15. *Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* This teacheth us, that the

Doct. Repentanee obtaineth forgiveneſſe of ſinnes and the favour of God. fruits of repentance obtaine the pardon and forgiveneſſe of all ſinnes and offences, and prevent Gods wrath and judgements, and procure his love and favour. He hath made a ſure promiſe of remiſſion of former offences to all ſuch as truly turne unto him. Thus the Prophet hath,
Eſay, 1.16.18 & 55.6.7. *Waſh you, make you cleane, take away the evill of your workes from before mine eyes, &c. then though your ſinnes were as crimſin, they ſhall be as wooll; and though they were as ſcarlet, they ſhall be as white as ſnow:* and chap 55. *Seeke the Lord while he may be found, and call upon him* while he is *neere: let the wicked forſake his wayes, and the unrighteous his owne imaginations &c.* let him returne *unto the Lord, and he will*
Ezek. 18.23. *have mercy upon him,* And the Prophet *Ezekiel* chap. 18. *I will not the death of a ſinner, but rather that he repent and live*: where he coupleth theſe two together. The truth of this point is farther confirmed by ſundry examples, as
2 Sam. 12.13 2 *Sam.* 12.13. When *David* had acknowledged his ſinne againſt the Lord, the Prophet ſaid for his comfort, *The Lord alſo put away thy ſinne.* The like we ſee in *Manaſſeth*

when

when he was carried away captive and clapt up in prison being in great tribulation, *prayed unto the Lord, and humbled himselfe greatly before the Lord God of his fathers, and God was intreated of him and heard his prayer, and brought him backe againe to Ierusalem, and set him upon the throne of his fathers.* 2 Chr. 33. 12. &c. The Publican smote his brest, saying, *Lord, be mercifull to me a sinner: I tell you this man went downe to his house, justified rather then the proud Pharisee.* Luk. 18. 13. 14. The like I might say of *Paul, he obtained mercy* and forgiveneſſe 1 Tim. 1. 13. when he was converted: so the penitent theefe upon the Crosse, said to the Lord Iesus, *Lord, remember me when thou commest into thy kingdome?* Luk. 23. 42. and Iesus said *unto him,* 43. Verily I say unto thee, To day *shalt thou be with me in Paradise.* Hence it is that the Evangelist witnesseth that *Iohn* did *baptise* in the wilderneſſe, and *preach the baptisme of repentance for the remission of sinnes*: Mar. 1. 4. where we see he knitteth repentance and forgiveneſſe of sinnes together.

The reasons: first, all penitent persons shall have the blood of Christ Iesus to wash & cleanse their soules from all their sinnes: a singular benefit. This reason the Prophet vrgeth, *Esay*, 1. 17. 17. 18. For to speake properly, nothing can cleanse us but Christs blood, so foule and filthy we are; and therefore it is called *cleane water, I will powre cleane water upon* him: and thus the Apostle *Iohn* saith, *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes,* and *the blood of Iesus Christ his Sonne cleanseth us from all sinne.* Secondly, such shall have right to earthly blessings and to a right use of them to their everlasting comfort, as *Esay*, 1. *Ye shall eate the good things of the land:* but if they refused and rebelled, they should be destroyed, *for the mouth of the Lord hath spoken it.* Esay 1. 19. 20.

Reason. 1.

Ezek. 36. 25. 1 Ioh. 1. 7. 9.

2

Let us apply these things. First conclude, that all impenitent persons are out of Gods favour and protection, and lye under all the plagues and punishments that God denourceth against sinners. This is a fearefull estate and

Vse 1.

Deut. 28. 16. condition, to be curſed in the whole courſe of our life, *at home and abroad*, in the City and in the field, in all that we put our hand unto, *Deut.* 28. The curſe of God bringeth with it all miſeries of this life and of the life to come. If then we repent not, we die.

2 Secondly, they, that are truly penitent, are truly happy: for that man is bleſſed, *whoſe tranſgreſſions are forgiven, and whoſe ſinne is covered: Bleſſed is the man unto whom the Lord imputeth not iniquity.* There cannot be a greater bleſſing befall us in this world, then to get pardon of our ſinnes: for all the *burdens* that we can beare, are not to be compared to the burden of ſin, and therefore to be lighted of it, is one of the greateſt bleſſings: of all the ſpottes & ſtaines that can ſticke unto us, ſinne is the filthieſt, and therefore to be cleanſed and waſhed from it, maketh us cleane in his ſight.

Pſal. 32. 1. 2. & 38. 4.

Iam. 1. 21.

3 Laſtly, hence ariſeth matter of comfort to all ſuch as earneſtly endeavour this worke of cleanſing and purging of themſelves, to bring forth good fruit. They ſhal have God himſelfe to helpe, ſtrengthen, and aſſiſt them, to cauſe them goe through with that worke. If any aske what is the way, and what be the meanes to attaine unto it, and to lead us by the hand to enter into that courſe? I anſwer, Firſt, to account no ſinne in it owne nature light or ſmall. This is it that withholdeth us from repentance, and *draweth iniquity with cords of vanity, and ſinne as it were with a cart-rope*, to ſuppoſe it to be a ſlight thing, that we may doe a little, that we neede not be ſo preciſe to ſticke at a little, like the ſluggard that giveth way to a *little ſleepe a little ſlumber, a little folding of the hands to ſleepe:* but we muſt aſſure our ſelves, that though there be difference betweene ſinne, yet all ſinne is heinous, none to be accounted little, as *Rom. 6. the wages of (all) ſinne is death.* Secondly, to avoyde all occaſions and allurements that may draw and entiſe us to ſinne, as we are commanded *to abſtaine from all*

The way and the meanes to attaine to repentance.

1 Eſay, 5. 18.

Pro. 6. 10.

Rom. 6. 23.

2

all appearance of evill: and *Iude* saith, *Others save with feare, pulling them out of the fire, hating even the garment spotted with the flesh.* Thirdly, to accustome our selves to subdue the smaller and lesser sinnes, that at the last, we may subdue and overcome the greater: like a captaine who to hearten & encourage his souldiers, bringeth them where the weakest enemies are encamped. Fourthly, to oppose the law, the curse, the last judgment, and such like, against all sinne whatsoever: and therefore *Salomon* saith, *Blessed is the man that feareth alwayes: but he that hardneth his heart shall fall into mischiefe.* Lastly, to remember that the least sinne cost the blood of Christ our Saviour to make satisfaction: and brought him from the bosome of his father to take our nature upon him, and in that nature to dye for us: No *man can by any meanes redeeme his brother, neither give to God a ransome for him, so precious is the redemption of the Soule.*

2 Thess. 5.22
Iude vers. 23.

3

4

Pro. 28.14.

5

Psal. 49.7.8.

And if not, then after that thou shalt, &c.) This latter clause of the sentence is defective in the former part, as the former was in the latter part. The meaning is, if this fig-tree will not bring forth fruit, that is, of repentance, after all the labour of digging and dunging bestowed upon it, after this thou shalt cut it downe. This teacheth that all trees, which are in the Vineyard are not fruitfull trees: neither are all which are in the Church members of the Church; but many hypocrites in it, as there are evill humours in the body, which are no parts of the body. So it was in the house of *Abraham*; so it was in the house of *Isaac*: for all are not *Israel*, which are *of Israel: neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called.* So there is a *Iew* which *is one outwardly, and there is a Iew which is one inwardly*; as there is a *circumcision* which is in the *flesh*, and a *circumcision* of the *heart*, in the spirit, and not in the letter, whose praise is not of men but of God.

Doct. All that are in the Church are not true members of the true Church.

Rom. 9.6.7. & 2.28.

This will farther appeare by the title given to the visible

Reason. 1.

visible Church, It is the garden of God; in a garden all are not good and wholsome herbes: and on the tree, all is not fruit, but some leaves. The Church is the *floore*, wherein is
Mat.3.12.& 13.24.47. *both corne and chaffe: the field* wherein groweth both wheat and tares: *the net* that catcheth all sorts of fishes both good and bad: the pasture wherein feed both sheepe & goates: some are sheepe in shew and semblance, that inwardly are ravening wolues in sheepes clothing, others are sheepe indeed and in truth: some by outward calling and profession and in the eye of the Church, others by grace and inward regeneration and in the eye of God.

2 Secondly, all that be within the Church be not the elect
Math.20.16. of God, therefore all cannot be beleevers: *for many are called, but few are chosen.* It is the house of God, in a great a great house, there are not onely *vessels of Gold and*
2. Tim. 2.30. *of Silver, but also of wood and of earth, some to honour and*

3 *some to dishonour.* Thirdly, it is compared to the Arke of *Noah*; wherein as there were both cleane beasts and uncleane: and men cleane and uncleane: So all that are in
1 Ioh.2.19. Church are not by and of the Church, as 1 *Iohn.* 2. *they went out from us, but they were not of us: for if they had beene of us, they would no doubt have continued with us,* &c.

Use. 1. This serveth for reproofe, and that of sundry sorts. First it confuteth them that hold the godly alone to be members of the visible Church: whereas the barren figtree was planted in the vineyard as well as the other trees. Secondly, it reproveth such as forsake the visible Church, for the wickednesse of them that live in it, and doe in that respect condemne it for no Church. Thirdly, it convinceth such as dreame of perfection in the Church. The floore cannot be throughly purged in this life, that there should be nothing but wheat in the Church of God: *the servant*
Math.13.28. 29. *cannot plucke up all the tares* in this life, *lest while they gather up the tares, they root up also the good seed with them.* This serveth to pull up by the roots the dotage of the *Anabaptistes*

nists and familie of *Lone:* for never was there such a Church in this life, as they dreame off, neither shall there be hereafter.

Secondly, see here the difference betweene the Church in this life and that in the life to come: betweene the Church militant & triumphant. For here the Church complaineth that it *is blacke* both in regard of the affliction and infirmities therof in this life, albeit it be also *comely*: blacke in respect of it selfe, but comely or lovely in respect of Christ. But after this life, all blackneſse and imperfections shall be done away, when Christ Iesus shall present it to himselfe *a glorious Church, not having spot or wrinckle, or any such thing, but that it should be holy & without blemish.* No unrighteousneſse then shall enter therein, neither any thing that is uncleane *or any thing that defileth*: then God shall *wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the former things are passed away.* 2

Cant. 1. 5.

Eph. 5. 27.

Revel. 21. 27. 4.

Lastly, it exhorteth us never to give rest to our soules, until we become the Israel of God, true members of the visible Church: because to such & to none others, the promises of grace & life by Christ be fruitfull & effectuall. Let us then be warned, that we do not cõtent our selves to live in the Church, for so false Israelites doe, and hypocriticall Christians, who professe *Christ in word, but deny him in their workes*, who have a name that they are alive, but indeed are dead. Let us therefore be watchful, & strengthen the things which remaine, that are ready to dy, & repent speedily, because wee know not what houre hee will come upon us. This is the use that the Apostle teacheth, having shewed that in a great house are sundry vessels, some to honour & some to dishonour, he addeth, Let *us purge our selves from these, that we may be vessels unto honour, sanctified, & meet for the masters use, and prepared to every good worke.* Let us strive to *bring forth fruit worthy amendment of life.* Let us clense 3

Tit. 1. 16.

Revel. 3. 1. 2.

2 Tim. 2. 21.

Math. 3. 8.

our ſelves from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God, and purging our conſciences more and more from dead workes, that ſo we may gather comfort and aſſurance that we are veſſels to honour, and for our better aſſurance, let every one *depart from iniquity, that nameth the name of Chriſt.* 2 *Tim.* 2. 19.

Doct. Though the Lord ſuffer long, yet he punitheth at the laſt.

After that thou ſhalt cut it downe) Here is the finall doome of this fig-tree without any farther repriving or ſparing thereof, if it cannot be made fruitfull. From whence I might obſerve, that the Lord, howſoever he be very patient and doth forbeare long, yet at the laſt he wil come to viſit and puniſh men for their ſinnes, *Ier.* 5. 7. 9. *How ſhall I pardon thee for this? thy children have forſaken me and ſworne by them that are no gods: when I had fedde them to the full, they then committed adultery, and aſſembled themſelves by troupes in the harlots houſes.* So *Eſay* 42. 14. 15. 1 *Sam.* 5. 6. The reaſons, firſt, in regard of his love and mercy to his children, he will not ſuffer them to live in their ſinnes unpuniſhed: thus he doth manifeſt his goodneſſe, yea that he is goodneſſe it ſelfe, and conſequently oppoſite to evill, and ſo will viſit them for their ſinnes. Secondly, his juſtice will not ſuffer him to let the wicked eſcape, but hee will and muſt puniſh. He is juſt, nay juſtice it ſelfe, and therefore cannot but doe juſtice, and *give to every one according to his workes*, as *Rom.* 3. *Is God unrighteous who taketh vengeance? I ſpeake as a man: God forbid: for then how ſhall God judge the world?*

Reaſon. 1.

2

Rom. 2. 6. & 3. 5. 6.

Uſe. 1. This teacheth the children of God, that they have no cauſe at all to be envious againſt the wicked for their proſperity and happineſſe in this world: for let them waite a while, and abide but a ſhort time, which the Lord in his providence hath appointed, they ſhal behold him comming againſt them with his drawne

ſword

ſword, and viſit their iniquities to the full: *for hee will by no means cleare the guilty.* Secondly, it admoniſheth every man to labour to breake off his ſinnes whatſoever they be, and not to harden himſelfe, becauſe God ſpareth him: becauſe howſoever God ſpareth him, and maketh as though he did not perceive him: yet at the laſt he payeth home. How neere hath Gods hand beene to many in this great viſitation, in the ſame houſe, and in the ſame bed, when the one hath beene taken away, and the other ſpared, and his life given him for a prey. O conſider this, ye that have already forgotten this mercy of God, and labour to appeaſe his wrath before yee come to his judgement-ſeate, for then it will be to late to call and cry for mercy: let us labour too repent betimes here, that ſo we may find mercy before the throne of God hereafter. Laſtly, it warneth us of the wofull eſtate of all ſuch as deſpiſe his patience: for what doe ſuch, but heape up wrath againſt the day of wrath? *Rom.* 2. Exod. 34. 7. 2 3

Thou ſhalt cut it downe.) The Lord of the Vineyard waited yeare after yeare to receive ſome fruit; and the dreſſer thereof obtained the continuance of the ſtanding thereof another yeare, if nothing will ſerve, none will intreat any farther, it muſt be cut downe. This teacheth us, that when once we grow deſperate without hope of amendment, and paſt recovery, God is determined to deſtroy us, and to pull us up by the rootes, as trees that are altogether withered, dead, and rotten. Thus it was with the ſonnes of *Eli, the ſonnes of Belial, they knew not the Lord,* neither would they give eare to the warning of their father: but what was the end? *They hearkned not to the voyce of their father, becauſe the Lord* would ſlay them. This we ſee alſo 2 *Chro.* 36. the Lord gave his people over into the hand of the Caldeans: but when came the wrath of the Lord upon them to the uttermoſt? when there was *no remedy. He had ſent his* 1 Sam. 2. 12. 25.

Dicto. Such as grow deſperate are neere to deſtruction.

2 Cor. 36.15 16. *Prophets* continually and successively one after another among them, but they could do no good with them they grew worse, as those that are desperately diseased, & cānot be *healed*. There was therfore *no remedy*, neither other way with them, then to cut them off utterly. Thus our Saviour

Math. 23.37. 38. speaketh, *I would have gathered you together, but ye would not: behold your house and habitation is left unto you desolate*, so that it came to passe as the Lord had threatned,

Esay. 6.10 Make *the heart of this people fat, and make their eares heavy, and shut their eyes: lest they see with their eyes, and herewith their eares, and understand with their heart, and be healed.*

The reasons are; first because there is nothing left

Reason. 1. that can doe them any good. All the meanes that the Lord hath used or can use will not profit them, but like Dogges and Swine they tread the precious pearles of the Gospel under their feet. They are

Ier. 17.6. *like the heath in the wildernesse*, which *shall not see when any good commeth, but shall inhabit the parched places in a salt land and not inhabited.* The heath hath good meanes comming upon it to make it good, the Summer commeth, the Sunne shineth, the raine falleth, the influence of the heavens descendeth, yet euermore it remaineth the same, a dry and barren heath: It is with the barren soule as with the barren soile; the word, the Ministers, the Sabbathes, the Sacraments, the dayes of grace, nay Christ Iesus himselfe can doe them no good: no good? nay the Word, which in it selfe is *the savour of life to life,*

2 Cor. 2.16. becommeth to them *the savour of death to death*: Christ himselfe is *a rocke of offence, and a stone to stumble* at:

1 Pet. 3.8. and all the rest of the meanes ordained to Salvation turne to their finall destruction. Secondy, such have *filled up the measure of their sinne,* being disobedient, and

2 Math. 23.32. to every good worke reprobate, it is now come to the top, and his judgments lye even at the doore, ready to fal heavy upon them: then will God fill up the vials of his

wrath

wrath, and powre them downe upon their heads.

To apply these things to our selves, it ought to move us to turne to the Lord betimes, while there may be an healing and binding up of the wounds, least the heart be hardned through the deceitfulnesse of sinne, which of all judgments is the most grievous. If it be once said of us as it was of the Iewes, *That the Lord sent to us his servants rising up continually* and carefully, *because he hath compassion on his people*: but we on the other side *mocke his messengers & ministers*, & *despise his words*; what remaineth but that the wrath of the Lord arise against us, either by the plague & pestilence, as he hath upon our brethren, or by the sword of the enemy which wil have no cópassion upon the yong the maiden, or him that stooped for age. He hath other man or secret judgements which the world taketh no knowledge of, neither judgeth them to be any judgements at all, these, as they are more secret, so they are more sharpe: as when he taketh away his word from us, or if he continue it, yet maketh it unprofitable through our abuse and contempt of it. *Use* 1. 2 Chro. 36. 15. 16.

Secondly, wofull is their estate which goe forward in their evill wayes: are not these nigh destruction? Doubtlesse there is but a step betweene dead hand them: nay, they have as it were one foot in hell already, being readier to draw the other after a thousand times, then to withdraw the other from thence. Hence it is that the Prophet saith, *Thus saith the Lord, thy bruise is incurable, and thy wound is grievous, there is none to plead thy cause that thou maist be bound up, thou hast no healing medicine*: there is no Balme in *Gilead* to heale them, whom the Lord seeth thus without remedy, and thus past recovery. They are like a man desperately sicke, whom all the Physitians have forsaken: The husbandman taketh his weeding instruments, and laboureth to grubbe up the thornes and thistles and weedes out of his ground, that the good corne might the better 2 Ier. 30. 12.

prosper and flourish; but when once he seeth there is no end of his worke, nor fruit of his labour, but the more he toyleth and moyleth, the more they grow and encrease, he is without hope to overcome them, and so withdraweth himselfe, and letteth all alone. For why or to what end should he busie and bestirre himselfe in vaine? Thus it is with the Lord, he sendeth his messengers, and chargeth them to warne his people in season, to admonish and exhort them: but when they stop their eares, and pull away their shoulders, and refuse to hearken, what can we thinke but that the Lord is determined to lay waste his Vineyard, that it shall not be pruned or digged or dunged any longer,

Esay, 5.5. *but there shall come upbries and thornes, and to command the cloudes that they raine downe no more raine upon it*; yea, to take away the hedge thereof, that it may be eaten up: and to breake downe the wall thereof, that it may be troden downe, as he threatned to the Vineyard of the house of Israel, when he looked for judgement, but behold oppression: and for righteousnesse, but behold a cry.

3 Thirdly, let not the Ministers nevertheless be discouraged, though they see oftentimes they must be driven to plough the waste and barren wilderneſſe, and then sow among thornes and thistles. The sower goeth out to sow his seede, and it falleth not all or alwayes in good ground, but some by the high-way side, some in stony ground, and other falleth upon thornes without any fault either of the sower or of the seed. We may not not be our own chusers to chuse our ground where we will sow, neither lay our plot-forme where we will build: much lesse can we make the earth fruitfull, or the building healthfull. The Prophet

Esay. 53.1. & 49.4. complaineth, that *no man beleeved his report*: and prophesying of the labours of Christ Iesus to plant the Gospel, who was the best labourer in the field, and the best shepheard of the sheepe, he bringeth him in complayning, that *he had laboured in vaine, and spent all his strength in vaine*:

nevertheless

nevertheleſſe he was not diſcouraged, but comforted himſelfe in this, that the reward of his worke was laid up in heaven. *Salomon* giving directious for workes of charity, chargeth them that have this worlds good to *caſt their bread upon the waters, becauſe they ſhould find it after many dayes*: and afterward he addeth to the ſame purpoſe, *In the morning ſow thy ſeed, and in the evening withdraw not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good*: much rather ſhould it be thus with us; we ſhould caſt the bread of life upon the waters, even when we have ſmall hope to find it againe, as if a man ſhould ſow his ſeed in the ſea, and uſe all diligence, and take all occaſions to doe good, leaving the iſſue of our labours to the cheife husband man. And the rather we ought to doe it, becauſe we are unto God *the ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh*, that is, in all perſons, becauſe all men whatſoever, either are ſuch as ſhall be ſaved, or ſuch as ſhall be condemned: and the reward ſhall be according to the faithfulneſſe of the Miniſters teaching, not according to the fruitfulneſſe of the peoples hearing.

Eccl. 11. 1. 6.

2 Cor. 2. 15.

Laſtly, it behoveth us in time to take heed *how we heare*; not onely *what we heare* touching the matter, *Mark* 4. 24. but alſo how we heare, touching the manner, *Luk.* 8. 18. and regard how it be performed, as well as that it be performed. The more the word of God ſoundeth in our eares and we reſpect it but as a ſound, the more our hearts are hardned, like the anvill that is beaten and hardned by the continuall ſtrokes of the hammer. Gods word is in regard of the effectes reſembled & compared to fire & to an hammer, as *Ier.* 23. *Is not my word like as a fire, ſaith the Lord, and like an hammer that breaketh the rocke in pieces?* There is more hope of men that never heard the word, and never lived under the ordinary miniſtry and preaching of it, then

Mar. 4 24. Luk. 8. 18.

Ier. 23. 29.

then of such as have had their eares beaten with it, & yet it cannot enter into their hearts, as our Saviour speaketh
Math. 21. 31. to the chiefe Priests and Elders of the people, *Verily I say unto you, that the publicanes and the harlots goe into the kingdome of God before you*, If the word do not convert us, it doth condemne us: and if it make us not better, it maketh us worse. A soft heart is a singular blessing: they are thrice happy that have attained unto it: on the other side, the sinner that is as brasse and iron, and past feeling, lyeth
Pro. 20. 12. under an heavy curse. Hence it is, that *Salomon* sayth, *The hearing eare, and the seeing eye, the Lord hath made even both of them.* We cannot see what is before us, untill God direct us, *Gen.* 21. 19. *Luk.* 24. 16. 31. We cannot heare the voice that soundeth, untill he open our eares, *Act.* 22. 9. If then he have opened our eares, that it may be said of us, *My
Ioh. 10 27. sheepe heare my voyce, and I give unto them eternall life*, and they shall never perish: and if withall he opened our hearts
Act. 16. 14. as he did the heart of *Lydia*, that *we may attend to the things which are spoken*; We have received such a blessing as many thousands do want, and for which we are bound to give continuall thankes to almighty God, to whom be praise in the Church for ever, Amen.

FINIS.

A Recapitulation of the Doctrines handled in this Scripture.

THe way to prevent Gods judgments, is to repent.

Doubtlesse such as continue in sinne without repentance shall perish.

We are rather to looke to our selves, then to censure others.

Outward judgments neither alwaies seaze upon the worst sort, neither alwayes free the best men.

God hath many wayes to take away mans life, and that suddainely, when pleaseth him.

The wicked are by nature bloody and cruell.

Examples of Gods judgements upon some are profitable to others.

It is lawfull for the Minister of God to use parables and similitudes.

The end of Gods patience ought to be our repentance.

The favour and patience of God toward his Church is infinite.

Patience neglected and abused bringeth destruction.

Evill minded men are altogether unprofitable to themselves and others.

Gods children make intercession for others, and are heard.

We should not utterly despaire of the salvation of others, howsoever they runne astray.

The promises and threatnings of God are conditionall.

The barren estate is very dangerous, neere to the fire.

Repentance obtaineth forgivenesse of sinnes, and the favour of God.

All that are in the Church are not true members of the Church

The Lrod, though he suffer long, punisheth at last.

Such as grow desperate and are past recovery, God is determined to destroy.

FINIS.

PHISICKE AGAINST FAMINE.

OR,

A SOVERAIGNE

Preſervative againſt all diſtruſtfull thoughts and cares touching the things of this life, preſcribed and adminiſtred by the beſt Phyſicion of ſoule and body, Chriſt Ieſus:

Comfortable in theſe dayes.

Opened and expounded in certaine Sermons, by WILLIAM ATTERSOLL, Miniſter of the Word of God.

PSAL. 37. 25.

I have beene yong, and now am old: yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.

ROM. 8. 32.

He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

LONDON,
Printed by *E. A.* for *Michael Sparke* the yonger, dwelling at the blue Bible in Greene Arbour. 1632.

TO THE RIGHT VVORſhipfull and worthy Lady, the Lady DOROTHY SHVRLEY, all happineſſe in this life, and in the life to come.

Madam;

THe ſaying of the Apoſtle is remarkable and never to be forgotten, Godlineſſe is profitable unto all things, having the promiſe of the life that now is, and of that which is to come: and afterward in the ſame Epiſtle, Godlines with cõtentment is great gaine. For what can it profit a man, if hee ſhould gaine the whole world, and then loſe his owne ſoule? Now the drift of this enſuing Treatiſe (as appeareth by the Title) is to ſhew to a godly Chriſtian, receiued already into the love and favour of God in this life, & looking for happines in heaven after this life, by what holy meanes he may ſupport his heart, as poſts doe the houſe, with ſufficient contentment againſt all the miſeries that doe or may aſſault him in time of neceſſity. The croſſes and tentations, wherewith the life, eſpecially of a poore Chriſtian is diſtreſſed, are manifold, and Satan worketh upon their ſeverall wants, to ſurprize them, and make them often cry out, What ſhall we eate? or what ſhall we drinke? or wherewithall ſhall we be clothed? Every calling in the world, from the higheſt to the loweſt, is aſſaulted with his proper and peculiar tentations, and there are certaine unlawfull and ungodly courſes practiſed by wicked men, which we may not unfitly call The ſpeciall ſinnes of ſuch a calling. Hence it is, that the Apoſtle among

1 Tim. 4. 8. & 6. 6.

Matth. 6. 31.

Heb.13.5,6. Gen.28.15. Deut.31,6,8. Ioſh.1.5.

other precepts beateth upon this, Let your converſation be without covetouſneſſe, and bee content with ſuch things as ye have; for hee hath ſaid, I will never leave thee, nor forſake thee: ſo that we may boldly ſay, The Lord is my helper, I will not feare what man ſhall doe unto me: *and our Saviour, to comfort us againſt feare of famine, ſendeth us ſometimes to God, ſometimes to our ſelves, ſometimes to the Heaven, ſometimes to the earth, and ſometimes to the Gentiles, that by all theſe wee might have ſtrong conſolation and reſt in him, that hath given us both our lives and our bodies. Conſider a little the Hiſtory of the Creation, as it is deſcribed in the Booke of Geneſis: God made all the Creatures to ſerve for mans uſe, before he made man himſelfe, wherein wee may behold a perpetuall patterne of his providence, that he never bringeth any into the world, but that firſt hee ordaineth things needfull for them, for the time alotted them to be there; even as milke in the Mothers breſts for the child to ſucke, before ever the child be borne to ſucke the ſame. A very gaod patterne alwaies to have before ou eyes, againſt that diſtruſt and infidelity which commonly hangeth on, and haunteth the nature of man in thoſe matters. Let us alſo take heed of ſetting our heart upon the world, and the things in the world, and be ready evermore to confeſſe in word, and ſhew it by our practice that we account our ſelves to be but as* Strangers and Pilgrims *in this world:* it riches increaſe, *we muſt looke to it, that we* ſet not our hearts upon them: *and we muſt uſe the world, as if we uſed it not, becauſe the faſhion thereof paſſeth away. And if we doe not ſet our hearts and affections upon our riches, ſundry good fruits will follow thereupon. Firſt, it bringeth comfort and contentment with our eſtate, as being that portion which God allotteth unto us, & maketh us not to repine againſt his providence, becauſe we have not a larger allowance; for he that doth not too much affect their preſence, will not too much bewaile their abſence, neither be diſcontent becauſe he hath not abundance of that which hee doth not*

Heb 11,13. Pſal.62.10.

I

much

much regard; but as the Apostle saith, Having food and raiment, will therewith rest contented. 1 Tim. 6. 8.

Secondly, having store of this worlds good, if wee doe not set our hearts upon them, then we will be content to leave them, whensoever God the supreme and soveraigne Owner calleth againe for them, and not excessively mourne for them when they leave us. And as we will not refuse and reject them when we have them, seeing they are the gifts of God, so when they betake them to their wings and flee away, we will looke after them with a quiet minde, as it was with Iob; *who, because hee rejoyced not when* his substance was great, and when his hand had gotten much, *therefore he did not much grieve when his wealth was taken away, but in his greatest losse praiseth the Lord. So also it was with* Paul, *who, because he used this world as not abusing it, and esteemed the best things thereof no better then dung in comparison of Christ and his benefits, it was no great paine to him to take forth a farther lesson, in* what state soever he was, therewithall to be content: *he could be abased and abound, every where in all things he was instructed, both to be full, and to be hungry, to abound, and to have want: yea, hee could say, I can doe all things through Christ which strengtheneth me.* Iob 31. 25. & 1. 21. 1 Cor. 7. 31. Phil. 3. 7, 8. & 4. 11, 12, 13.

Thirdly, if worldly riches be wanting, we will not seeke them by evil meanes, nor glory in them when we have them to make us high minded, or to put our trust and confidence in them. 3

Lastly, it will make us keepe a vigilant eye over them, that through our abuse they doe not degenerate from their owne nature, and become Satans baits to allure us, nor his snares to intangle us, nor his thornes to choke us, that the seed of the Word cannot prosper, neither the graces of God grow in us. Hence it is that I goe about to perswade to lay hold on Gods speciall providence watching over his children, to succour and relieve them out of hopelesse and remedilesse troubles, when they appeare destitute of all succour, and in a manner in a desperate estate, without all meanes left unto them. When the Sonnes of Iacob stood gazing one upon another, that is, they fared 4 Gen. 42. 1.

as men amazed, and at their wits end, that they know not what to doe for themſelves, their wives, and their children; then the Lord by his good hand opened a way for their reliefe, that there was plenty of Corne in Egypt, when there was none in the Land of Canaan, verifying his gracious promiſe, Gen. 8. 22. *So when the poore widdow in time of a great famine was brought to that extremity, that ſhee had but* an handfull of meale in a barrell, and a little oyle in a cruſe, *and was now going purpoſely to gather a few ſtickes to dreſſe it for her ſelfe and her ſonne, that they might eate and die; when ſhe was in this great perplexity, neceſſity, and extremity, the Lord (that never leaveth his) by his good providence directed the Prophet* Elijah (*who immediately before had himſelfe beene fed by Ravens* that brought him bread and fleſh in the morning, and bread and fleſh in the evening) *to tell her good newes, that the barrell of meale ſhould not waſte, neither the cruſe of oyle faile,* until the Day that the Lord ſendeth raine upon *the earth. Thus it was with the widdow of one of the ſonnes of the Prophets, ſhe was left ſo farre in debt, that her children were to be ſold to ſatiſfie the griping and greedineſſe of the mercileſſe Creditor: and ſhe had nothing to diſcharge it, but* a little pitcher of oyle: *yet ſhe was provided for by wonderfull meanes: all which examples, as a cloud of witneſſes, doe verifie the ſaying of the Pſalmiſt,* Behold, the eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their ſoule from death, and to keepe them alive in famine: *and Pſal.* 37. I have beene young, and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.

1. King. 17. 12, 13.

verſe 6.

verſe 14.

2 Kings 4. 2.

Pſa. 33. 18, 19. and 37. 25.

But if there were no other reaſons or conſiderations, then ſuch as are handled in this Scripture, to be as a preſervative or counterpoiſon againſt diffidence and diſtruſt, touching earthly things, which doe more diſquiet & diſturbe, not onely the naturall man, but even the Regenerate themſelves oftentimes, then any thing in the world beſides, herein we may

finde

finde matter ſufficient to take from us the carnall feare of future wants: firſt, becauſe we are his Flocke, and he is our Shepheard. Will the good Shepheard ſtarve his Sheepe, and not make them lye downe in greene paſtures? This confidence in God doth the Prophet ſhew, and concludeth from this ground the point in hand, The Lord is my Shepheard, therefore I ſhall not want: *how then can they aſſure themſelves to be in the number of the Sheep of Chriſt, that doe not rely upon the care of this great Shepheard? As then the Prophet ſaith in another caſe,* Should not the Shepheards feed the Flocke? *So we may be aſſured, that the Shepheard of Iſrael, that leadeth* Ioſeph *like a Flocke, will never be wanting to his ſheepe, that call and cry unto him.* 1

Pſal. 23. 1.

Eſay 40. 11.

Ezek. 34. 2.

Secondly, becauſe the Title given to God, aſſureth us hereof, he is called a Father. *Will the father give over the care of his children, and forſake or forget the fruite of his owne body? nay, doth not the Prophet ſay,* Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſonne of her wombe? yea, they may forget: yet will I not forget thee, whom I have graven upon the palmes of my hands. *And Chriſt our Saviour ſpeaketh to the ſame purpoſe,* What man is there of you, whom if his ſonne aske bread, will he give him a ſtone? or if he aske a fiſh, will he give him a Serpent? If ye then being evill, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aske him? 2

Pſal. 80. 1, 2.

Eſay 49. 15.

Matth. 7. 9, 10, 11.

Laſtly, becauſe we have the promiſe of a Kingdome, *and of the glory of heaven which is unſpeakeable, incomprehenſible, and everlaſting. He that hath promiſed us a Kingdome, will he with-hold from us food and raiment? nay, as the Apoſtle teacheth us to reaſon,* He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? *So ſhould we cõclude, that ſeeing he hath called us to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven,* 1 Pet. 1. 4. 3

Rom. 8. 32.

Matth 33.

1.4. *He will never leave us nor forsake us in this life, but if we first seeke the Kingdome of God,* all other things shall be added unto us. *He that promiseth and provideth the greater, can he faile us and not performe the lesse? He that maketh us Kings unto his Father, and hath promised a Crowne, will he deny us a bit of bread, and a cup of drinke?*

August. de verb. Domini Qui dabit regnum, non dabit viaticum?

These points are more particularly discussed and opened in the ensuing Treatise, which I have presumed to dedicate to your Lady-ship, and not without good and waighty reasons. You heard the publike preaching of them with speciall attention, (though many yeeres since,) and therefore I must needs acknowledge you among my best hearers and friends, and withall consecrate vnto you some part of my labours, which I have bestowed in writing. Besides, considering your earnest desire, to know that God, whose goodnesse you have alwaies tried, your zeale to glorifie him, on whom you have alwaies called, your care to walke in his waies, whom you have alwaies served, and the fruits of a lively faith, that have plentifully flowed from you, whereof there are so many eye-witnesses among us, the hearts of many distressed Ministers, and the loynes of many poore people being ready to blesse you, and God for you: I cannot but beseech your Lady-ship, to accept of this small testimony of my unfained observance of your many praises in the Gospell, and as a pledge of my thankefulnesse, which I leave behind me to the world, being now ready to goe out of it. The God of eternall glory, the Father of our Lord Jesus Christ, make you abound yet more and more in all the riches of his saving graces in this life, and fill you with the inward comforts of the blessed hope of the appearance of Jesus Christ.

Your Lady-ships in all Christian duties to command,

WILLIAM ATTERSOLL.

PHISICKE AGAINST FAMINE.

LVKE 12. 32.

Feare not, little Flocke: for it is your Fathers good pleasure to give unto you the Kingdome.

THE occasion of these words is to bee taken from the 15. verse of this Chapter, wherein our Saviour exhorteth to *take heed & beware of covetousnesse*, for as much as no mans life standeth in the abundance of those things he possesseth. True it is, this lesson is short, and set downe in few words: howbeit it is not so soone learned, and easily practised, as it is spoken and delivered. Wherefore, he pro- The occasion of the words.

poundeth a parable, and telleth what hapned to a certaine rich man, who, in the plentifull encrease of his goods and fruits of his ground, blessed himselfe the possessor, but not the Lord the giver of all: for he said to his soule, *Soule, thou hast much goods laid up for many yeeres, take thine ease, eate, drinke, and be merry.* But what said the Oracle of God unto him? *Thou foole, this night thy soule shall bee required of thee; then whose shall these things be, which thou hast provided?* This example hee applieth to all, so is he a starke foole that layeth up treasure for himselfe, but is not rich toward God. Then he goeth forward to lay before us the care that God hath over his Children, both toward their lives and their bodies, who feedeth *the Ravens that cry unto him*, and clotheth the *Lillies of the Field* that cannot cry unto him; so that *Salomon* in all his royalty was not arayed like one of them. But what is all this, if we make not use thereof? if we doe not apply it unto our selves? doubtlesse, it is no better then the covetous mans hidden treasure, which he heapeth and hoardeth together, but doth neither to himselfe nor to other any good. Wee have therefore the direction of Christ himselfe, who draweth and deducteth sundry conclusions from hence. One use is taught in the verse 31. *First of all seeke the Kingdome of God, and then all these things shall be added unto you.* Another use is in these words of the text, *feare not*, for you have a Kingdome prepared and provided for you.

Luke 12.19, 20.

Verse 21.

Verse 24.
Verse 27.

Verse 31.

The interpretation of the words.

Thus we are come to the words that are to be handled, being the use that the best Teacher and Master maketh of his doctrine he had delivered: Now let us see the meaning and interpretation thereof.

Feare not.) This is to be restrained according to the circumstances aforegoing, the generall being put for the speciall. We are sometimes commanded to feare,

Psal

*Pſal.*34.9. *O feare the Lord, yee his Saints:* and *Rom.*11 *Be not high-minded, but feare.* And againe ſometimes, not to feare, *Matth.*10.26,28. 1 *Pet.*3.20. Sometimes wee are charged to ſerve the Lord *in feare*, and to rejoyce in trembling, *Pſal.*2. Likewiſe ſometimes to ſerve him *without feare*, *Luke* 1.74. Theſe phraſes may ſeeme the one contrary to the other. But they are eaſily reconciled, if the words going before, and following after be diligently marked. In this place hee meaneth the feare of want of earthly things, as if there were none in Heaven above to provide, nor promiſe made in the Word to ſtrengthen, nor example of the godly to direct, or as if every one were left to ſhift and ſcamble for himſelfe. So then hee meaneth a corrupt and carnall feare, whereby a man feareth leſt he lacke ſuch things as are needfull for the maintenance of this life, and thereby is ſo diſtracted in the ſervice of God, that he employeth all his time in the buſineſſe and affaires of this preſent world.

Pſal. 34.9. Rom.11. 20. Matth. 10.26, 28. 1 Pet. 3.20. Pſal. 2.11. Luke 1. 74.

Flocke) That is, my people, whom I have undertaken to maintaine, nouriſh, keepe, preſerve, and feed, as a good Shepheard doth his Flocke: for theſe are as it were the ſheepe of his paſture.

Little) Gods heritage is called little in three reſpects: firſt, in regard they are few in number, becauſe the multitude of the wicked world is the gnats, and repleniſheth all places of the earth. Secondly, in regard of the ſmall account and eſtimation wherein they are; there is *little* reckoning made of them: for in the judgement of the ungodly, they are as the *filth of the world*, and the off-ſcowring of all things unto this day. Hence it is, that Chriſt ſaith, *Matth.* 18. 14. *It is the will of your heavenly Father, that none of theſe little ones ſhould periſh.* Thirdly, they are *little* in their owne eyes, and thinke more lowly of themſelves, then any other, or

Matth. 10.42. 1 Cor.4.13. Matth.18.14.

then of any other, 2 *Sam.*6.22. 1 *Chron.*29.14.

Fathers.) That is, God, the Father of his Church, whom he tendreth as the apple of his eye, and loveth as a Father doth his Children, and therefore cannot ſee nor ſuffer them to want any thing that is good.

Kingdome.) That is, the Kingdome of Heaven, the Kingdome of glory, for Chriſts Kingdome is not of this world, *Iohn* 18.36. Touching the *good pleaſure* of God ſee more afterward.

The diviſion of the words. In theſe words obſerve two points: firſt, the counſell or commandement of Chriſt which is delivered. Secondly, a reaſon whereby it is enforced. In the counſell conſider theſe particulars.

Firſt, an earneſt dehortation or diſſwaſion, *feare not.* Secondly, a loving appellation by way of an Apoſtrophe, or a turning of his ſpeech, belonging to thoſe hearers that are called from feare, *the Flocke of God.*

Thirdly, a ſtrict limitation, or word of reſtraint, it is a *little* Flocke, that God taketh charge and care of. The Shepheard regardeth not the Goates and wild beaſts of the field and forreſt: it is enough for the Shepheard, that he feed his Sheepe and his Lambes.

The ſecond point is a reaſon, and that reaſon is a promiſe, and that promiſe is of a Kingdome. For ſo gracious is our good God unto us, that he annexeth his promiſe to our obedience, to give us encouragement in doing our duty. And herein obſerve divers branches; for the promiſe containeth the Author, the application, the ground-worke, the manner, the object, and the ſubject.

Firſt, the Author of the promiſe, who alſo is as able to performe it. Many men doe make large and faire promiſes, but are not able oftentimes to make them good. This promiſer is God, deſcribed unto us by a word of relation, he is in nature a *Father.*

Secondly, the ſpeciall application thereof to our ſelves,

ſelves, he is our Father, ſo that as he is able, ſo likewiſe he is willing to performe his promiſe, becauſe he loveth us. For what Father will forſake his children?

Thirdly, the ground and originall of it, his owne good pleaſure, and not any thing in our ſelves as of our ſelves to move him to favour us.

Fourthly, the manner of it, he giveth it, he doth not ſell it, or exchange and barter with us, to receive the like againe, or the worth of his promiſe in ſome other commodity at our hands; it is his free gift, it is not for any merits done, or workes and worthineſſe foreſeene: ſo that we cannot ſay to God, as *Abraham* did to the Hittites, *Give it me for ſo much mony as it is worth*, *Gen.* 23.9. and if any be ſo fooliſh, we may anſwer them as *Peter* doth to *Simon Magus*, *Act.* 8. *Thy mony periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with mony.* Gen. 23.9. Acts 8,20.

Fiftly, the object of the promiſe, to wit, the perſons to whom it is given, to *You*: but to what *You*? not to the wiſe and prudent of this world, but to babes and ſimple ones: not neither to all in generall, for hee hath made no ſuch large promiſe to all the ſonnes of men, but to *You*, called before, the *little Flocke*.

Laſtly, the ſubject or matter of the promiſe, the *Kingdome* of Heaven, without which, all other promiſes are of no value. This is promiſed and beſtowed upon a few onely. And thus much touching the occaſion, the interpretation, and the diviſion of the words. Now let us come to the particular handling of them in order as they have beene unfolded unto us.

Feare not) The firſt point that commeth to be conſidered, is the dehortation, wherein our Saviour ſheweth what wee may not doe. This is the ground of all diffidence and diſtruſt, a cauſeleſſe and needleſſe *feare*. This is the root of all doubting and diſtraction, and

therefore he laboureth firſt of all to pull it up by the root, and to cut it off with the ſword of Gods providence. This teacheth that Gods ſervants have no cauſe to feare the want of Gods hand or helpe in temporall things. We need not be afraid to be forſaken or forgotten of God, as if hee neglected us, or had caſt us off in time of diſtreſſe. True it is, when we looke upon our preſent eſtate with fleſhly eyes, and can ſee no end, nor iſſue out of our troubles, like a Sea that hath neither banke nor bottome, we are oftentimes aſſaulted with doubting, and ſometimes with deſpaire: but when we caſt up our eyes to Heaven, and behold the providence, the purpoſe, the promiſe, the protection, and preſervation of God, we have a ſtaffe of comfort put into our hands to ſtay us up, that we fall not to the ground. The Iſraelites being brought out of Egypt, lifted up their eyes, and beheld the Egyptians marching after them. Then they were ſore afraid, and began to murmure againſt *Moſes*, not without a bitter taunt likewiſe, *Exod.* 14.10. *Becauſe there were no graves in Egypt, haſt thou taken us away to dye in the wilderneſſe?* Wherefore haſt thou delt thus with us to carry us forth out of Egypt? then *Moſes* ſaid unto them, *Feare ye not, ſtand ſtill and ſee the ſalvation which he will ſhew to you to day:* for the Egyptians whom ye have ſeene to day, yee ſhall ſee them againe no more for ever: the Lord ſhall fight for you, and you ſhall hold your peace. Thus the Prophet ſpeaketh, *Pſal.* 34. They that *feare the Lord*, ſhall need to *feare* no lacke: the Lyons lacke and ſuffer hunger, but they that ſeeke the Lord, ſhall want nothing that is good. Where no feare of God is, no marvaile if there be feare of all things elſe: but where the feare of his name is, there is a counterpoyſon to expell all other feare. Hereunto accordeth the ſaying of Chriſt, *I ſay unto you, be not carefull for your life what yee ſhall eat,*

Doct. 1.

Exod. 14.10, 11.

Pſal. 34.9,10.

Matth. 6.25.

or

or what yee shall drinke, nor for your body what yee shall put on: is not the life more worth then meat, and the body then raiment? It is the manner of the most sort, when they begin to feele any want, especially in times of famine, to cry out, Oh, we are undone! what shall wee doe? how shall we live? wherewithall shall we maintaine our families and houshelds? As if there were no God in Israel that looked upon us, or cared for us, or knew our wants. But who is it that gave thee thy life? or from whence receivedst thou thy body? have wee not our breath and being from God? doubtlesse hee will therefore maintaine our lives, and cloath our bodies, so that we may say with the Apostle, *Bee carefull for nothing*, but in every thing by prayer and supplication with thankesgiving, let your request bee made knowne unto God. Phil 4.6.

This truth receiveth farther strength from the titles given to God. Is not he the Husband, the Shepheard, and Father of the Church? It is the duty of the Husband to provide all necessaries for his Wife, *For no man hateth his owne flesh, but nourisheth and cherisheth it*, *Ephes.*5.31. Will a good Shepheard take charge of a flocke, and then starve it? God hath taken charge of all that are his: when we are once become his Sheepe, in that very moment, we live under his protection, as *Psal.*23.1, 2. *The Lord is my Shepheard, and he maketh me lye downe in greene pastures, he leadeth mee beside the still waters*, and *Psal.*80.1. *Give eare, O thou Shepheard of Israel, thou that leadest* Ioseph *like a Flocke.* Will not naturall Fathers and Mothers sustaine their Children, and supply all their wants? can Parents see them perish, or miscarry, and never bee moved at it? Our Saviour telleth us, *What man is there, if his sonne aske him bread, will he give him a stone? or if he aske a fish, will hee give him a serpent?* If ye then being evill, know how to give *Reas.*1. Ephes. 5 31. Psal 23.1. & 80.1. Matth. 7 9, 10, 11.

good.

good gifts unto your Children, how much more ſhall your Father which is in Heaven, give good things to them that aske him? And the Lord by the mouth of the Prophet, *Can a woman forget her ſucking Childe, that ſhe ſhould not have compaſſion on the ſonne of her wombe! yea, they may forget, yet will I not forget thee,* Eſay 49. 15.

Eſay 49. 15, 16.

The love of God therefore toward his, is greater then the love of men is, or can be to their Children: he that toucheth them, toucheth the apple of his eye, and ſhall not eſcape his hand, his revenging hand.

2

Secondly, God will worke above and beyond all ordinary meanes, rather then ſuch as are his ſhall periſh, and after the courſe of nature to doe them good, and to preſerve them from evil, who hath all creatures in his owne hand. A memorable example hereof we have in the Iſraelites, while they were in the wilderneſſe, hee fed them with *Manna* for the ſpace of 40. yeeres, and opened the hard *Rocke* to give them water, whereof they and their Cattell dranke, *Exod.* 16. *Numb.* 20. Conſider this further in the example of *Eliah*, 1 *King.* 19. when he was conſtrained to flye for his life from the perſecution of *Jezabel*, and deſired to dye, the Angell of the Lord came unto him and ſaid, *Ariſe, and eat:* and he went in the ſtrength of that meat 40. dayes and 40. nights unto Horeb the mountaine of God. The like we read before, that is, *The Word of the Lord came unto him, Hide thy ſelfe in the brooke Charith, and thou ſhalt drinke of the brooke, and I have commanded the Ravens to feed thee.* So hee did according to the Word of the Lord, for he dwelt by the brooke, and the Ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening, and he dranke of the brooke. But behold how the Lord tryed him! for hee had not tarryed there long, but the brooke dryed up, becauſe no raine fell in the Land. What then did the Prophet

Exod 16. 15. Numb. 20. 8.

1 King 19. 7. & 17. 6.

of

of the Lord? did he murmure against God? No, hee waited with patience his leisure, and he sent him other meanes for his maintenance; he directed him to the widdow of Sarepta, where he was fed in that famine. She had indeed but an handfull of meale in a barrell, and a little oyle in a cruse, and he saith unto her, *Thus saith the Lord God of Israel, The barrell of meale shall not waste, neither shall the cruse of oyle faile, untill the day that the Lord sendeth raine upon the earth.* Thus he commandeth to lay aside feare, and to submit her selfe to the will and pleasure of Almighty God. Thus also the Lord dealt with her, that had beene the wife of one of the children of the Prophets, after his decease, 2 *King.* 4. he dying indebted, the mercilesse *Creditor came to take unto him her two sonnes to be his bondmen:* but the mercy of God was such in her extremity, that having in her house a pot of oyle onely, it was so increased and multiplied, that she received more then shee desired, through his abundant blessing that giveth more then is asked, so that she, not onely paied the debt, but her selfe and children lived of the residue.

Verse 14.

2 King. 4. 1, 43, 44.

Ioh. 6. 5, 6, 10, 11.

Thirdly, God will sanctifie a little, and that of the worst, and coursest sort, to serve and suffice those that are his: that albeit they have but short Commons and a poore Pittance, yet a little that the righteous hath, shall be better unto them, then all the store and abundance of the ungodly. This *Moses* teacheth, *Deut.* 8. *Man liveth not by bread onely, but by every Word that proceedeth out of the mouth of the Lord doth man live.* Wee have a lively example hereof in *Daniel* and his fellowes that did eate nothing but pulse (a graine that beareth his fruit in poddes) yet were they fairer and fresher, fuller and fatter at the end of ten dayes, *then all the children which did eate the portion of the Kings meate,* Dan. 1. 15. This also we may see by experience in rich

3

Dan. 1. 15.

mens and poore mens children, and in themſelves alſo as well as in their children. For whereas the poorer ſort have ſcarce one good meales meat in a moneth, but keep a perpetuall Lent, not eating a bit of fleſh in their owne houſes once in a yeere, and feed hardly and homely with browne bread, and yet have not enough of that neither: yet is their labour pleaſant, and their Eccleſ. 5. 12. *ſleepe ſweet:* whereas the richer ſort that fare deliciouſly every day, are many times oppreſſed with raw humours, and are neither ſo ſtrong and healthy as the other.

4 Fourthly, nothing ſhall bee able to hurt Gods ſervants. For as all things tend to the hurt of the wicked, and nothing ſhall doe them good: ſo contrariwiſe nothing can hinder the ſalvation of the Church, *Rom.* 8. Rom. 8. 28. But all things ſhall *fall out for the beſt to them that love him.* For what ſhall ſeparate us from the love of God? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perils? no doubtleſſe: foraſmuch as we are more then conquerours through him that loved Pſal. 90. 5, 6, 7. us. So likewiſe, *Pſal.* 90. *Thou ſhalt not be afraid for the terrour by night, nor for the arrow that flyeth by day, neither for the peſtilence that walketh in darkneſſe, nor for the deſtruction that waſteth at noone day, a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhal not come nigh thee: there ſhall no evill befall thee, neither ſhall any plague come nigh thy dwelling.* But it may bee *Obiect.* objected, Doe not theſe befall the righteous, as well as the unrighteous? nay, doe not the godly often fall by them, while the ungodly eſcape out of them, or never *Anſw.* enter into them? I anſwer, Divers wayes. Firſt, albeit all theſe may befall, and doe befall the Faithfull, yet doe they not come upon them as evils. They may dye of the plague, but to them the plague is no plague. True it is, of themſelves or in the nature of them they

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are evill, and the punishments of evill; but to Gods children they are onely chastisements and correctionr of a good and gentle Father, and that for their furthe good, to prevent sinnes to come. Contrariwise, to the wicked, they are the heavy strokes of a just Iudge, or of a revenging enemy. Secondly, God pulleth out the *sting* of them, that they cannot hurt them. True it is, 1 Cor. 15. 55. all things fall out alike to the godly and ungodly, to him that sweareth, and to him that feareth an oath, so that no man knoweth love or hatred by these outward things, yet the venome and poyson is pulled out from these Scorpions, so that albeit they may hisse at us, yet they shall never hurt us. Death is of it selfe *the wages* Gen. 2. 17. *of sinne*, Gen. 2. Rom. 6. It came into the world by sinne, Rom. 6. 23. and is the last enemy that shall bee subdued: howbeit it hath already received his deaths-wound, and the nature of it is quite changed to the godly. Indeed death remaineth as a cup that all must taste off: but behold the difference, to the ungodly it is the reward of sinne, the suburbs of hell, the separation of the soule from God, and the guide that conducteth them into everlasting torments. To the godly it is no punishment of sinne, but the abolishing of sinne, the path and passage to a better life, the haven of our rest, the end of all our labours, and the way by which we must come into the presence of Christ. He is become the death of death, so that they are bold in him to looke death in the face, because they looke beyond death. For he that will not feare it, must cast his eye further then it; as they feared not the fiery Serpents, that lifted up their eyes to the brazen Serpent. Thirdly, if any meanes to uphold their life be wanting, the Lord doth strengthen & arme those that are his, with patience, contentednesse, and inward comfort and consolation, that he maketh them able to beare them; he layeth heavy burdens upon them, yet he

ſupporteth thē with his hand, that they ſinke not under the waight thereof. Albeit famine doe pinch and preſſe hard upon their bodies, hee feedeth their ſoules with the precious food of his Word to eternall life, and they are ready to anſwer with their Lord and Maſter, *Ioh.*4. 32. *I have meat to eate, that yee know not of.* Albeit they be vexed with warre, yet he giveth them peace of conſcience that paſſeth all underſtanding, even peace with himſelfe, which the world cannot take away from them. Albeit they fall into times of perils and dangers, yet are they made *to dwell in the ſecret place of the moſt high, and to abide under the ſhadow of the Almighty*, Pſal. 91.1. The name of the Lord is a moſt ſtrong tower and place of refuge, the righteous flie unto it, and are preſerved. Albeit they be ſometimes enforced to endure nakedneſſe, yet even then hee clotheth them with the precious robes of Chriſts righteouſneſſe, all whoſe graces *ſmell of Myrrhe, Aloes, and Caſſia*, whereby they are more adorned, then with all the ſilver and gold in the world. Laſtly, if he take away this temporall life, he recompenſeth the loſſe thereof with eternall life and happineſſe.

Iohn 4 32.

Pſal. 91.1.

Pſal. 45.8.

Vſe 1. We learne from hence firſt of all, what need we have all of us of faith, to lay hold on the promiſes of God made in Chriſt Ieſus to ſuch as are in him, and have him dwelling in them. For what is there can drive us out of this feare, but faith? Indeed *godlineſſe is profitable to all things*, and hath the promiſes of this life, as well as of the life to come. Of this life, with condition, ſo far as it ſhall be good for us: of the life to come, without any condition. This godlineſſe is great gaine, nay, the greateſt of all other. But what of all this, if wee have not the hand of faith to receive them? Offer meat never ſo much to the hungry ſoule, yet if the hand be cloſed, and the mouth ſtopped, hee can receive nothing.

1 Tim. 4. 8. & 6. 6.

Powre

Powre water upon a Veſſell all the day long, it remaineth empty, if the entrance thereof bee ſhut up: ſo let us heare of the promiſes of God to ſuſtaine us in times of famine, want, loſſe, and neceſſity; yet it is all one as if you ſpake to a dead man, except wee have faith to quicken us, and to put life into the ſoule. For as the Apoſtle concludeth from the ſuffring of the Saints, *who endured with ioy the ſpoyling of their goods*, knowing they had a better inheritance reſerved for them in the Heavens, *that we have all need of patience*, that after we have done the will of God, wee may receive the promiſe, *Hebr.*10. So from this conſideration that wee are ready every foot to faint, and to feare want and beggery (or elſe this dehortation were vaine and needleſſe) we are to gather, that we may not caſt away our confidence in God, which hath great recompence of reward. The juſt ſhall live by faith, which is the *ſubſtance of things hoped for, and the evidence of things not ſeene.* Take heed therefore, and beware of infidelity. For as covetouſneſſe is *the root of all evill*, 1 *Tim.* 6. ſo is infidelity the root of covetouſneſſe. What is the cauſe that we feare the lacking of earthly things, which the greateſt ſort doe more feare then the lacke or loſſe or leſſening of the feeding of the love and favour of God? Doubtleſſe this is nothing but the want of faith. Let them loſe but a trifle, or the leaſt pinne and profit that commeth to the purſe, what crying and complaining have wee? how much adoe have wee to perſwade them to bee contented? to bee reſolved to ſubmit themſelves to the pleaſure of Almighty God? and to beleeve that hee is able to give them more then that? All the armor and furniture that wee can bring out of the Store-houſe of the Scripture, is too little to ſettle their unbeleeving hearts upon the promiſes of God. But theſe men can bee content without any ſcruple or touch of conſcience to ab-

Hebr. 10. 34.

Hebr. 11. 1.

1 Tim. 6. 10.

ſent themſelves from the houſe of God, to loſe many Sermons, and much wholeſome doctrine which is according to godlineſſe, many exhortations, many inſtructions, many comforts: nay, they may apparently feele their decaying and declining in knowledge, in faith, and in obedience, yet it troubleth them no more then it did that prophane *Eſau*, who when hee had *ſold his birth-right, contemned* and deſpiſed it. The true cauſe of our carnall and corrupt feare is this want of a true lively faith, when we dare not believe him that hath promiſed, who yet is able to performe, and is not as man that he ſhould lie, or as the ſonne of man that hee ſhould deceive. Hence proceedeth feare of the loſſe of life and living, that we are afraid to commit our ſtate and ſtanding to the ſafe garding of God, as manifeſtly appeareth by the contrary, Pſal. 27. *The Lord is my light and ſalvation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoſt ſhall encampe againſt me, my heart ſhall not feare: though warre ſhould riſe againſt mee, in this will I bee confident.* What made the Prophet bold to overſtride all dangers, that he could not be diſmaied by them, but becauſe his heart was fixed in God to depend upon him, and to looke for ſalvation from him? On the other ſide, what doth diſcomfort and diſ-harten many men, what maketh them to doubt, to murmure, and many times to blaſpheme, but becauſe they imagine *the Lords hand is ſhortned*, and is not able to ſupply their wants? It is an eaſie matter, when we have ſtore and abundance, when the Lord bleſſeth us on every ſide, and our ſubſtance is encreaſed, when *he waſheth our ſteps with butter, and the rocke powreth out rivers of oyle upon us*, to flatter our ſelves that we have a ſtrong faith, and a full perſwaſion and aſſurance of his love, that we put our whole truſt and affiance in him, and will never be brought to rapine againſt him.

Gen. 25. 34.

Pſal. 27. 1, 2.

Numb. 11. 23.

Iob 29. 6.

But

But be not deceived, these are not the dayes of triall of our faith, these are not the times of the patience of the Saints. Before triall, *Peter* was most confident; but in the brunt of the battel he was a coward, and gave over in the plaine field. So doe we triumph before the victory: but when wee see persecution, famine, perill, and sword, we give over fighting, and feare possesseth our hearts. When *Elisha* the man of God was sent with a comfortable message at the siege of Samaria, that two measures of barly should bee sold for a shekell, and a measure of fine flowre for a shekell to morrow about that time, one of the Princes beleeved not the Word of the Lord, *Behold, if the Lord would make windowes in Heaven, would this thing be?* the Prophet answered, Because thou saist so, thou shalt see it with thine eyes, but shalt not eate thereof: and according to his Word so it came to passe. The Disciples being in danger to be drowned, when a storme arose, they came to Christ their Master for helpe, and he saith, *Why are ye fearefull, O yee of little faith?* He accuseth them not to be faithlesse men, or to have no faith at all: for beleeving and doubting, faith and feare may stand together in one subject, as they met together in these, but he layeth to their charge to have *little faith*. The like wee read touching *Peter*, when he saw the windes blow, and the waves arise, he was sore afraid, and beginning to sinke, he cryed out, *O Master, save me!* Then Christ stretched out his hand, caught him, and said, *O thou of little faith, wherefore didst thou doubt?* And in a like case wherein we deale, he saith, *If God so clothe the grasse of the field, which to day flourisheth, and tomorrow is cast into the Oven, will he not much more cloathe you, O yee of little faith?* Thus doth Christ evermore upbraid such as are fearefull, doubtfull, and distrustfull, with want or with weakenesse of faith to rest upon him. For as the Apostle speaketh

2 King. 7. 1, 2.

Matth. 8, 26.

Matth. 14. 30, 31. & 6. 30.

1 Ioh.4. 18. keth of perfect love: ſo may I ſay of perfect faith, *that it caſteth out feare.* Where ſuch feare is, there is little faith. Theſe teſtimonies teach us, where to ſeeke and finde the true cauſe of all our wavering and doubting: it ſpringeth from *an evill heart and unfaithfull,* to depart away from the living God, this is the ground of all. Therefore this ſhifting for our ſelves, and penſiveneſſe for worldly things, is a ſtrong argument of a weake faith: for *whatſoever is borne of God, overcommeth the world, and this is the victory that overcommeth the world, even our faith: and who is he that overcommeth the world, but hee that beleeveth that Jeſus is the Sonne of God?* 1 Iohn 5. 4, 5.

Hebr. 3. 12. 1 Ioh. 5. 4, 5.

2 Secondly, it is our duty to rely upon Gods providence for earthly things, as Children doe upon their Fathers love and care for them, in like manner as *Abraham* ſpeaketh to his Sonne. When *Iſaac* ſaid, My Father, where is the ſacrifice? he anſwered with words of faith, *My Sonne, God will provide.* Doe wee not ſee how little Children, albeit they have nothing, and know not to day what they ſhall have to morrow, never diſquiet themſelves what they ſhall eate, or what they ſhall drinke, or wherewith they ſhall be clothed? And the reaſon is, becauſe they know, their Parents provide for them, and will not ſee them want. Shall wee rely leſſe upon our heavenly Father, then theſe doe upon their earthly? or ſhall we thinke that God hath leſſe care of his Children, then the ſonnes of men have of theirs? Nay, as great as the difference is betweene that which is infinite, and that which is finite; ſo much *greater is his love* then the love of men, and conſequently ſo much greater ought our dependance to bee upon him. His love is infinite as himſelfe is: for the love of God is God, and every way as great as himſelfe, nay, it is himſelfe: it is no quality in him, as it is in us. To

Gen. 22. 8.

Pſal. 103. 11, 13.

worke

worke this resting upon God as upon a rocke, we have sundry exhortations in holy Scripture, all of them tending to the same purpose, *Commit thy way to the Lord,* Psal. 37.5. *and trust in him, and he shall bring it to passe,* to wit, when 1 Cor. 10.13. we can see no end or issue out of our dangers, yet hee can: we see but before our eyes, he seeth the most hidden things of the world. And againe, *Cast thy burden* Psal. 55.22. *upon the Lord, and he shall sustaine thee.* Let us not therefore content our selves to depend upon him in light and slight troubles, but even then, when we have the greatest tentations and afflictions upon us: and let us not cry out in anguish of spirit, O what an heavy burden doe I beare! no man is so troubled as I am. No man knoweth what sorrow I sustaine, what misery I feele! But be it never so tedious and toilsome, as waighty and wearisome as a mountaine to carry, cast thy care and crosse upon the Lords shoulders, he is able to beare it, albeit we be not, and he hath promised to helpe us to beare it, who never faileth of his promise in time of need. Thus *Salomon* speaketh, Prov. 16.3. *Commit thy* Prov. 16.3. *waies unto the Lord, and thy thoughts shall be established.* And 1 Pet. 5.7. *Cast all your care on him, for he careth for* 1 Pet. 5.7. *you.* If a Prince should utter any such gracious words of comfort to any of his poore people, and give such a precept accompanied with such a promise, O how would they accept of it, and rejoyce in it, as we see an example in *Barzillai,* 2 *Sam.* 19. *David* promising to shew kindnesse to his Sonne, *I will doe to him whatsoever thou shalt require of me, and whatsoever shall seeme good to* 2 Sam. 19.38. *thee:* how did his heart rest in the Kings word? and how willing was he to trust the King with him? God hath made a faithfull promise to us to care for us, and shall not we cast all our care upon him? or shall wee thinke he will, or can falsifie his Word? True it is, the chiefe promise that we lay hold upon, is touching the

remiſſion of ſinnes and eternall life: but when by a true faith we lay hold upon the principall promiſe of God, and beleeve it, touching ſalvation in Chriſt, we apprehend by vertue thereof the promiſe of God for temporall bleſſings alſo, as food, raiment, health, peace, liberty (all which depend upon the former maine promiſe of Chriſt) ſo farre forth as God ſeeth them behoovefull for us. This wee ſee in *Abraham*, who, beleeving in God and having his faith imputed unto him for righteouſneſſe, doubted not of the particular promiſe that God would give him a Sonne, and that his ſeed ſhould
Gen.15.6. Heb.11.12. be *as the Starres in Heaven for multitude, and as the ſand upon the Sea-ſhore that cannot be numbred.* The heart that hath truely learned to ſay by faith, God will pardon my ſinnes and ſave my ſoule; will eaſily alſo ſay by force of the ſame faith, God will give mee food and raiment, provide things neceſſary for my body, and ſufficient for this preſent life. If we have not learned to beleeve in God touching his mercy in feeding and in clothing of us, which are matters of farre leſſer moment and importance, we have not yet learned to depend upon him for the remiſſion of our ſinnes, and the imputation of Chriſts righteouſneſſe, which are of infinite more price and value then the other. If we will not truſt him for our bodies, how ſhould wee truſt and reſt in him for our ſoules? And if we commit not to him the things of this life, how can we credit him with heavenly things? Wee muſt all therefore learne to ſay with the Apoſtle,
2 Tim.1.12. *I know whom I have beleeved, and I am perſwaded that he is able to keepe that which I have committed unto him againſt that day.*

3 Laſtly, ſeeing we ought not to feare at all touching earthly things, we may be well aſſured hee will give us all things needfull for our ſoules, which are of an higher nature, and of a greater price. If hee that ſitteth in

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the Heavens, vouchſafe to looke downe ſo low, and to abaſe himſelfe to order every creature ſerving for the ſafety of our bodies, doubtleſſe hee will not paſſe over the proviſion for our ſoules: he, I ſay, who hath forbidden *to tithe mint, and rue, and all manner of herbes, and then paſſe over iudgement,* and the waightier matters of the law. Matth. 23. 23.

If he will not deny us the leſſer, certainely he will beſtow upon us the greater bleſſings, without which it cannot goe well with us. For as hee knoweth what we have need of, ſo he knoweth, wee may better bee without earthly then ſpirituall bleſſings. What folly were it for a man to be carefull for the garment, and careleſſe of the body it ſelfe? to reſpect the ſhoo, and to neglect the foot? Wee muſt therefore all of us, from this fatherly care of God for our bodies which are tranſitory and muſt turne to duſt, learne to aſcend higher, to ſee his care toward our ſoules, which beare the lively prints of his image, and come neerer to his nature. Earthly bleſſings indeed are ſpeciall pledges of his loue, whereby he taketh us by the hand, and leadeth us farther to behold his eternall favour in his owne Sonne: but if we doe not make this uſe of them, his bleſſings ceaſe to bee bleſſings to us, whatſoever they are in their owne nature.

Flocke.) In this word we have the ſecond point in the Counſell, which is the appellation or title of the people of God, being called the Sheepe of God. Properly a Flocke is a company of Sheepe gathered together into one paſture. A Flocke preſuppoſeth a Shepheard, a Sheepfold, and the Sheepe themſelves. The Shepheard is God: the Sheepfold is the Church: the Sheepe are the faithfull. Chriſt Ieſus is the dore of the Sheepe, by him if any man enter, *he ſhall bee ſaved, and ſhall goe in and out, and finde paſture,* Ioh. 10. 7,9. The wrath of God againſt ſinne hath clozed up againſt us Ioh. 10. 7,9. Ephes. 3. 12.

all entrance into Heaven, and hath ſhut us up under ſinne and damnation. The death of Chriſt hath opened the dore, and not onely ſatisfied the wrath of God, but merited for us mercy and forgiveneſſe, grace and favour for ever. This is the preeminence of the paſſion of Chriſt. Now they enter by him that beleeve in him. The Sheepe of Chriſt are of two ſorts: one outward in the account of the viſible Church conſiſting both of good and bad: the other inward, conſiſting onely of the Elect, being members of the inviſible or Catholike

Doct. 2. Church. Hence wee learne, that all the Elect are the Sheepe of Chriſt, and his Flocke, beloved of him, deare to him, as his portion and poſſeſſion, and in the account of him, his chiefe jewels, and principall ſubſtance, *Cant.* 1.7. *Joh.* 10.14. *Heb.* 13.20. many other teſtimonies doe follow after. The reaſons are plaine.

Reaſ. 1. Firſt, Chriſt Ieſus paid a deare price, and gave his life for them, for it coſt him much to redeeme the

Act. 20.28. ſame, as Act. 20. *He purchaſed the Flocke with his precious blood:* precious indeed, becauſe it was the blood of him that is God, as well as man, and therefore of infinite value and eſtimation, ſufficient for the whole world.

2 Secondly, becauſe they reſemble Sheepe, and that in many particulars: Firſt, Sheepe are by nature ſtraying and wandring out of the way, and ready to bee made a prey to the Wolfe: ſo it is with men, yea even the Elect and ſuch as are called, in which reſpect the Apoſtle

1 Pet. 2.25. *Peter* ſaith, *Ye are as Sheepe going aſtray* through ignorance of the doctrine of ſalvation, and prone to be ſurpriſed by the Devill that great wolfe, *but are now returned to the Shepheard and Biſhop of your ſoules.*

Act. 20.28, 29. Secondly, Sheepe oftentimes wander out of the right way, ſo that there ſeemeth ſmall hope of their ſafety, and in the judgement of man, they are eſteemed to bee as good as utterly

utterly loſt without any redreſſe, or recovery: ſo it is among ſuch as are the Sheepe of Chriſt, ſome doe ſo farre I warve, and are ſo intangled in the ſnare of the enemy, as a Sheepe in the brambles, that their eſtate ſeemeth deſparate and forlorne: Hereunto commeth the parable, Matth. 18. *How thinke yee? If a man have an hundred Sheepe, and one of them be gone aſtray, doth hee not leave the ninety and nine which went not aſtray, and goe after that which is loſt, till he finde it?* Such a Sheepe was *Manaſſeh*, that filled Ieruſalem with innocent blood, and did much evill in the ſight of the Lord to provoke him to anger: yet he found mercy upon his prayer and humiliation. Such a Sheepe was *Paul*, who had beene *an oppreſſor and blaſphemer*, yet he was called and converted to the faith, and of a perſecuter became a Preacher, becauſe he *did it ignorantly*, through unbeleefe. Such were the hearers of *Peter*, Act. 3. who denied the holy One and juſt, and deſired a murtherer to be granted unto them, *They killed the Prince of life*, when *Pilate* was determined to let him goe; yet when they repented, their ſinnes (albeit moſt hainous) were blotted out, when the times of refreſhing came from the preſence of the Lord. Such Sheepe were the Gentiles, Ioh. 10. 10. *Other Sheepe I have which are not of this fold, them alſo I muſt bring.* He runneth farre that never returneth: ſo doth the ſinner that never repenteth. Such God calleth at all houres, *Matth.* 20. That where ſinne abounded, grace may abound much more, *Rom.* 5. 20. Thirdly, Sheepe doe heare and know the voice of their owne Shepheard, but the voyce of a ſtranger they will neither know nor heare, after they be once thorowly acquainted with the voice of their owne Shepheard: ſo men Elect in the Church, when they have had the voice of their Shepheard ſounding in their eares rightly circumciſed, they know it and diſcerne it, and *they follow him,*

Matth. 18. 22. Luke 15. 4.

2 King. 21. 16. 2 Chron. 33. 6.

1 Tim. 1. 13.

Act. 3. 14, 15.

Iohn 10. 10.

Ioh. 10. 27, 28.

him, who before their regeneration were as wild beasts and savage creatures. For no man is borne a Sheepe of Christ, but a Goat of the Devill. When he is become a Sheepe, he is by regeneration formed or reformed to be so: forasmuch as by nature we are no better then others, but *the children of wrath* as well as others, we are rather of our selves wolves, *living in malice and envy, hatefull and hating one another*, Tit. 3. 3. Lastly, the resemblance stãdeth in meeknesse, gentlenesse, simplicity, innocency, harmelesnesse, being profitable to many, hurtfull to none, subject to the injuries of other creatures to be rent and torne in pieces of them, but of all other most patient in bearing: so the faithfull in the Church, are a people innocent, and harmelesse, 2 *Sam.* 24. *These Sheepe what have they done?* they profit such as hurt them, they doe good to those that doe them evill, they forgive their enemies, they pray for their persecuters, they lie open to open wrongs, and yet possesse their soules with patience when they are wronged. Hence it is, that Christ himselfe is said *to bee led as a Sheepe to the slaughter, and like a Lambe dumbe before his shearer, not to open his mouth.* Nevertheless, the Sheepe of Christ must be in such sort simple as Doves, that they be also wise and prudent as serpents, in taking heed of the wiles of their enemies, who can abide neither Shepheard, nor Sheepe, nor Sheepfold.

Ephes. 2. 3.
Tit. 3. 3.
2 Sam. 24. 17.
Act. 8. 32.
Esay 53. 8.

Vse 1. Acknowledge from hence to our great and endlesse comfort, that Christ Iesus, the great Shepheard, will judge all the adversaries of his people. It goeth farre better with them then it doth with all other Flockes of Sheepe that are unreasonable creatures. True it is, the care of such as have the oversight of such Flockes, hath beene great day and night, *Gen.* 31. *Luk.* 2. But what is this to the love of Christ the Arch-pastor of his Sheepe, who guideth them to eternall life, and suffereth

Gen. 31. 40.
Luke 2. 8.

reth no man to doe them harme, but often rebuketh Princes and people for their ſakes? Howſoever therefore no creature lyeth open to more dangers and diſadvantages then they doe, yet Chriſt is their guide and governour that will judge betweene the Lambes and the Goates, *As the Shepheard ſeeketh out his Flocke in the day that he is amongſt his Sheepe that are ſcattered, ſo will I ſeeke out my Sheepe, ſaith the Lord.* The like wee read in the propheſie of *Amos*, *As a Shepheard taketh out of the mouth of the Lyon two legges or a piece of an eare:* ſo ſhall the Children of Iſrael bee taken out that dwell in Samaria: and ſo will our Shepheard take his Sheepe out of the jawes of our adverſary the Devill, who goeth about *like a roaring Lyon*, ſeeking whom he may devoure: Indeed it cannot be denied, ſome of them are often in pittifull caſe, ſome *loſt*, Matth. 10. ſome *broken*, Gal. 6. ſome *weake*, Rom. 14. 1. ſome ſicke, and ſome *driven away*, Ezek. 34. But here is matter of much comfort, he will ſeeke that which is loſt, he will binde up that which is broken, hee will ſtrengthen that which is weake, he will bring againe that which is driven away, and he will cure that which is ſicke. Woe then to all ſuch as are any way injurious to this Flocke. The more the ſervants of God lye open to injuries, the more will God bee in the middeſt of them ready to uphold them. This wee ſee in *Paul*, whiles as a ravening Wolfe he preied upon the poore Sheep, the Shepheard cryed out unto him from Heaven, *Saul, Saul, why perſecuteſt thou me?* All ſuch therefore as are the enemies of this Flocke muſt underſtand, that they have to doe, not onely with the Sheepe that may bee maſſacred, but with the Shepheard himſelfe that cannot bee overmaſtered. Be it that they may overcome them, yet it is impoſſible to overcome him. The Apoſtles were ſent out *as Sheepe in the middeſt of Wolves*, Matth. 10. 16. yet never-

Ezech. 34. 17.

Amos 3. 12.

1 Pet. 5. 8.

Matth. 10. 6.
Gal. 6. 1.
Rom. 14. 1. & 15. 1.

Act 9. 4.

Matth. 10. 16.

nevertheleſſe they proſpered and prevailed in the worke whereunto they are employed: and when the faithfull, that beleeved through their word, were carryed as Sheepe to the ſlaughter, they multiplied and encreaſed even under the croſſe, as the Iſraelites did in Egypt when they were oppreſſed.

2 Secondly, let us all be like unto Sheepe, and thereby examine our ſelves, whether wee bee in the number of the Elect of God, or not. For wee are all of us either Sheepe, or Goats. This ſhall be made manifeſt at the latter day, when our Saviour ſhall ſever the Sheepe from the Goats, which are here blended and mingled together, and ſet the Sheepe on the right hand, and the Goats on the left. Wee muſt know therefore, wee are either Elect or Reprobates. For as there are but two places, Heaven or Hell: ſo there are but two ſorts of perſons, we are either Saints or Devils. I ſpeake of them as the Lord doth of *Judas*, *Have not I choſen you twelve, and one of you is a Devill?* Some of the Diſciples were Sheepe, were Elect, were Saints; one of them was a Goat, a Reprobate, a Devill, the ſonne of perdition. Now the Sheepe of Chriſt are knowne by theſe properties. Firſt, they heare his voice, and follow him. This is as it were their eare-marke, as Ioh. 8. 47. *Hee that is of God, heareth Gods Word: yee therefore heare it not, becauſe yee are not of God.* Every man hath ſome marke whereby to know his Sheepe. This is Gods marke whereby he knoweth his, to heare him, and to obey him. As the Sheepe are Gods, ſo the Goats are the Devils, and belong to him, to whom they ſhall be ſent at the laſt day: he knoweth his vaſſals by the contrary, they will *not heare the Word* of God, nor follow after it: they will heare his voice, and obey him as their Lord and maſter, but Gods voice they cannot abide, neither will they heare it, and he rejoyceth in it. Secondly, they

Ioh. 6. 70. & 17. 12.

The properties of Chriſts Sheepe.

Ioh. 8. 47.

they are profitable to many, they doe every way what good they can, as Gal.6.10. *As wee have opportunity, let us doe good to all men, eſpecially unto them who are of the Houſhold of Faith.* They conſider they are borne to doe good to others, much more that they are borne againe to that end. This is the nature and property of love, *It ſeeketh not her owne.* It is a corrupt love ſo to live, as if we were borne for our ſelves alone, which the very Heathen abhorred. Thirdly, we muſt be patient in bearing wrongs, we muſt not be deſirous of revenge. This was in the Shepheard of the Sheepe himſelfe, 1 Pet. 2. 23. *When he was reviled, he reviled not againe: when hee ſuffered, he threatned not: but committed himſelfe to him that iudgeth righteouſly*; Theſe are notes of the nature of the true Sheepe: the contrary are evident ſignes and markes of ſtinking and unſavory Goats. And if wee will try and prove our ſelves, and examine others by theſe badges of Chriſtian profeſſion, we ſhall finde many jetting up and downe like Sheepe, who challenge to themſelves the name, but are not indeed the Sheepe of Chriſt, becauſe we cannot finde the former properties in them. For few heare his voice with diligence, and yeeld obedience with conſcience. Few labour to doe ſervice to the Saints, while they have time, but are idle and unfruitfull. Now it is day, we know not how long it will laſt: *The night commeth, wherein no man can work.* Alas, when the Lord ſhall demand an account of his *Stewards*, what good they have done; what will they anſwer? ſhall they not be taken ſpeechleſſe? Few can put up the leaſt injury and diſgrace, every one of us is ready to breathe out threatnings, or to diſſemble our malice untill we may revenge, as we ſee in *Eſau*, Gen. 27.41. and in *Abſalom*, 1 Sam. We are taught another leſſon of our Lord and Maſter, to be meeke and gentle, and *lowly in heart*, that we may finde reſt to our ſoules.

1 Cor. 13.5. Gal. 6.10. Ioh. 9.4. Gen. 27.41. Matth. 11.29. Eſay 11. 9,10. & 65. 25.

I never knew or have obſerved any meeke and mild in ſpirit, ready as a Lambe to endure wrongs, and unmindfull of injuries for Chriſts ſake, but hee bare a deepe impreſſion of grace, and a lively character of Gods Spirit in his heart. This wee may ſee in all the Saints as in a glaſſe, the Scripture having ſet before us a cloud of witneſſes, that in them we ſhould behold our faces. Conſider *Abraham*, *Iſaac*, and *Jacob*, how they behaved themſelves patiently, when their enemies oppreſſed them, and filled up the wells, which they with great labour and induſtry had found and digged, *Gen.* 26. How often did the unthankfull Iſraelites murmure againſt *Moſes*, and ſought ſometimes to ſtone him to death, yet was *hee the meekeſt man upon the face of the earth?* Hee never deſired fire to come downe upon the heads of his enemies to deſtroy them, but oftentimes prayed for them. What ſhould I ſay more? for the time would faile me to tell of *Joſeph* pardoning the treachery of his brethren; of *David*, paſſing over the injuries of *Saul*, and the curſes of *Shemei*; of *Stephen*, praying for them that ſtoned him to death; of Chriſt himſelfe, an example farre above all theſe, the Author and finiſher of our faith, enduring mockes, bufferting, and crucifying, and yet he prayed to his Father to forgive them. The contrary to all theſe are evident markes and ſignes of Goats. And if we ſearch into the waies of men by theſe former notes, wee ſhall finde few Sheepe indeed, but ſtore and plenty of Goats every where. *Gedeon* ſeemed to have many ſtout Souldiers in his Army, but after they were once *tried*, there remained few with him: ſo many are diſguiſed in Sheepes clothing, but when they come to bee proved, they appeare to be rather ravening Wolues, or filthy Goats, wild Beaſts of the forreſt, or cruell Boares out of the wood; then any true Sheepe. How rare are they that

Gen. 26. 18.

Numb. 12. 3.

Gen. 50. 19.
1 Sam. 24. 12 & 26. 10, 11.
2 Sam. 16. 10.
Pſal. 7. 4.
Acts 7. 60.
Heb. 12. 2.
Luk. 23. 34.

Iudg. 7. 3.

that heare the voice of Christ with diligence, attention and obedience? The Word is no more regarded of the most, then if it were a tale or a toy, as appeareth by their palpable ignorance, ordinary absence, and notable disobedience. Every light pleasure, every slight profit, every fooliſh occasion, every frivolous businesse is sufficient to lead them from the house of God, and yet they would be accounted such Sheepe of Christ as heare his voice. How rare are they that labour to doe what good they can to the Church of God, albeit God have inabled them with plentifull meanes to doe much! Where are they that can say with godly *Nehemiah, Thinke upon me, my God, for good, according to all that I have done for this people*; or if they should, what doe they but pray fearefully against themselves? When the Lord Iesus shall come to judgement, and all flesh shall appeare before him, will he enquire of them, what goods they have gotten, or how much ground they have purchased, or what lands they have left to their posterity, and how richly they have provided for their heires? No, no, we must give up unto Christ Iesus other accounts, and that of other things, to wit, what good we have done with our goods, what members of his we have fed, clothed, harboured, or visited. O what an heavy reckoning then have thousands to make, when they must give up an account of their Stewardship! and yet they would be accounted the Sheep of Christ? O that they could think of these things betimes, before it be too late! How rare also are they, almost as blacke Swannes, that will forbeare, forgive, and forget the wrongs that are offered, as Christ *forgiveth* them that offend him? but if any of us have a quarrell against another, we are ready to pursue it with all greedinesse, and watch all occasions of advantage many yeeres sometimes, as wee see in the example of *Absalom*,

Nehem. 5.19.

Ephes. 4.32. Col. 3.12,13.

2 Sam.13.22, 23. 2 Sam.13.22,23. and yet they would be accounted the Sheepe of Christ. There cannot be a more fearefull marke and cognizance of a Goat then this is; beware of it.

3 Thirdly, conclude the safe estate and condition of
Iohn 10.28. the Sheepe of Christ: for who shall be able *to take them out of his hand*, Ioh.10.28. or who shall fight against his Sheepe, and the Flocke of his pasture, and prevaile?
Ier.2.3. This the Prophet teacheth, *Israel was holinesse unto the Lord, and the first fruits of his increase: all that devoure him, shall offend, evill shall come upon them, saith the Lord.*
Iob 1.3. Ier.2 3. The Sheepe of *Job* are reckoned in the account of his substance: so are Gods Sheepe a part of his substance which he chose to himselfe: so great is the kindnesse and mercy of God toward us, For why doth hee take them for his Sheepe, and let the rest goe as Goats, being by nature no better? Is it any worthinesse, or ex-
Rom.2.12,19. cellency in them before others? No, *we are all gone out of the way*, there is none that doth good, no not one, that every mouth might be stopped, and that all the world may become guilty before God. Is it for their multi-
Iohn 14.6. tude? No, they are called by Christ in this place, *a little Flocke*, and hee is the truth it selfe that speaketh it. Thus *Moses* sheweth, that the Lord did not set his love upon Israel, neither chuse them, because they were
Deut.7.7. moe in number then any people, *For they were the fewest of all people*, Deut.7.7. Is it for their strength, might, and
Ezek.16.5,6. power they have? No, he found them weake and *wallowing in their blood*, none eye pittied them to have compassion upon them; so that wee may not say in our
Deut.8.17,18. hearts, *My power* and the might of mine hand hath gotten me this wealth, but wee must remember the Lord our God, for it is he from whom wee receive all good things. What then? is it because we are more righteous? The Israelites are charged not to speake so in

their

their hearts, *Deut.*9.4,5. becauſe *It was not for their righteouſneſſe or uprightneſſe of heart that they entred to poſſeſſe the Land,* but for the wickedneſſe of thoſe Nations which were driven out before them. Who is it among the ſonnes of men, that will not ſpend land, and limme, and life it ſelfe, to defend that which hee hath bought and purchaſed with a great price, and at a deare rate? And will not God defend and avenge his Children, whom he knew to be his before the foundation of the world was laid, though they bee oppreſſed for a time, and he beare long with the veſſels of wrath, who cry out againſt them, Downe with them, downe with them, even to the ground? howbeit *the foundation remaineth ſure, and hath this ſeale, The Lord knoweth who are his,* and hee will not caſt off the care of them for ever. Deut.9.4,5. 2 Tim.2.19. Rom.11.1,2,3

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Fourthly, here is matter offered unto us to ſtirre our hearts to thankſgiving, conſidering the infinite mercy of God toward us, who hath vouchſafed to make choiſe of us to be his Sheepe, paſſing by ſo many thouſands in the world. Of this duty the Prophet putteth us in minde, ariſing from this doctrine, Pſal. 100. *It is the Lord that hath made us, and not we our ſelves: for we are his people, and the Sheepe of his paſture.* What followeth? he maketh this uſe thereupon, *Enter into his Gates with thankeſgiving, and into his Courts with praiſe, be thankefull unto him, and bleſſe his Name.* It is no ſmall token of his love toward us, to make us to be his Sheep, that are by nature Lyons, Leopards, Beares, Bulls, Dogs, Wolves, and wild Beaſts, and what not? Is not his love (who loved us firſt) worth our love to him againe? If it be a great bleſſing, that we are made to bee reaſonable men, how much greater is it to be received and regarded as his owne inheritance, then which nothing is dearer to him, nothing ought to be better to us? The Pſal.100.3,4. Pſal.22.12,13, 16,21. Matth.15.26.

unfaithfull are the worke of God by naturall generation, but they are the new-worke of God by ſpirituall regeneration. It is not our owne free will that can frame and faſhion us to be the people of God, for then we might ſay, It is we our ſelves that have made us, and not the Lord. This thankfulneſſe conſiſteth not in words onely, but in divers other particular branches noted by the Prophet in that place. Firſt, let us give to him our hearts, that our tongues may bee guided thereby: let us firſt offer him all that is within us, and then all that is without us will follow alſo; for other worſhip God accepteth not. In vaine they worſhip him, that *draw neere unto him with their mouth, and honour him with their lippes*, when their hearts are farre from him. Secondly, we muſt never bee aſhamed to praiſe the Lord, and to confeſſe his wonderfull workes to the children of men. We ſee how men are not aſhamed to ſinne before the Lord, openly, publikely, proudly, preſumptuouſly, and prophanely, and they bluſh at nothing but at godlineſſe, prayer, profeſſion, hearing the Word, and ſuch like workes of Chriſtian piety. Theſe men *glory in their owne ſhame*, but they are aſhamed of their glory, nay of Gods glory, and even of their owne good. Thirdly, the ſervice which we performe to God, wee muſt yeeld willingly, readily, joyfully, and with a glad heart, for hee *loveth a cheerefull giver*. Thankes conſtrained, or wrung and wreſted from us, are rejected of God. Wee muſt give unto him backe againe, as he giveth to us. But how is that? and in what manner beſtoweth he upon us? hee giveth us his gifts freely, we muſt therefore returne to him our thankes frankly. Laſtly, he calleth us to the aſſembly of his Saints, which he nameth the *Court and preſence of God*, which was the place appointed for his publike ſervice and worſhip. Indeed God is not confined to a certaine

Particular branches of thankfulneſſe.

Matth. 15.8.

Phil. 3.19.
Ier. 6.15.

2 Cor. 9.6.

certaine place, neither is there any place wherein he is not to bee worshipped: nevertheleſſe, ſuch as are indued with true faith, muſt follow the communion of the Saints, as Sheepe that feed not alone, but with their fellowes. Gods Sheepe and ſervants muſt ſhew themſelves in the publike Aſſemblies, being publikely thankefull for publike benefits received at his mercifull hands, conſidering that *one day in* (a) *his Courts is better then a thouſande lſewhere.* Act. 7.48. Iohn 4. 21. Pſal. 84.10.

Fiftly, all that are Paſtors and Teachers under Chriſt are bound to feed the Flocke that dependeth upon them. They are Vnder-ſhepheards, as it were Chriſts Vicars or Curates: hee is the great Shepheard of our ſoules, to whom the reſt muſt be ſubject, for the Sheepe are his. This uſe is gathered from the exhortation that *Paul* giveth to the Elders of Epheſus, Act. 20. *Take heed unto your ſelves, and to all the Flocke, over the which the holy Ghoſt hath made you overſeers, to feed the Church of God, which hee hath purchaſed with his owne blood.* Where he reaſoneth thus, It is the Flock of God, therefore feed it: for hee maketh the Church of God and the Flocke of God all one. So when the Lord Ieſus aſcended, and led captivity captive, hee gave gifts to men, and appointed Vnder-paſtors and Vnder-teachers, for the worke of the miniſtery, and the edification of the whole body. This is the charge hee gave to *Peter*, *To feed his Sheepe:* as if he ſhould ſay, Feed them, becauſe they are my Sheepe. Now as *Paul* ſpeaketh to *Timothy*; The things that thou haſt learned of me, the ſame commit to faithfull men, who ſhall bee able to teach others alſo: ſo *Peter* having received ſo earneſt a charge himſelfe, is carefull to deliver the ſame to others, himſelfe an Elder, to the Elders, 1 Pet. 5. *Feed the Flocke of God which is among you, taking the overſight thereof, not by conſtraint, but willingly: not for filthy lucre,* 5 Act. 20, 28. Epheſ. 4. 11. 2 Tim. 2, 2. 1 Pet. 5. 2.

but of a ready minde, &c. And that we may performe this the better, we muſt conſider that we are ſundry wayes provoked to our duties by this title. For as wee have ſhewed that the people muſt reſemble the Sheep, ſo we muſt remember that ſpirituall Paſtors and Teachers muſt be like to other Shepheards, beſtowing great labour and paines among the ſheepe, for that is not an idle calling. Firſt, the Shepheard overſeeth the whole flocke in generall, and every part in particular; foraſmuch as to overlooke one, and overſlip another, is the part of a looſe and careleſſe Shepheard. Thus muſt the Miniſter of God looke to all, and exempt himſelfe from inſtructing of none that are of his fold. For as the ſoule quickneth every member of the body from the higheſt to the loweſt, from the greateſt to the leaſt: ſo muſt he ſeeke the good of all, both high and low, great and ſmall, one and other, ſo farre as lyeth in him to the utmoſt. Hence it is, that *Paul* willeth the Elders to take heed to *all* the flocke. Whoſoever ſcorneth in his deeper skill to ſtoope downe to teach the leaſt, the loweſt, the pooreſt, the ſimpleſt, & to be familiar with them to win them to God, ſerveth not his Maſter Chriſt, neither ſavoureth of his Spirit, but rather of the ſpirit of Antichriſt. But of this more at large elſewhere. Secondly, the Shepheard looketh to the lambes as wel as to the ſheep, which are as the hope of the flocke, as we ſee in *Jacob*, *Gen.*33.13. So is the Miniſter to teach the youth, that he may have comfort of them in their age, as *Moſes* would not goe out of Egypt without *their little ones* to offer ſacrifice to the Lord, *Exo.*10.9. As Chriſt willeth the Diſciples to ſuffer *little children* to come unto him, becauſe to ſuch belongeth the Kingdome of God, *Mark.*10.14. And he willeth *Peter* to feed his *Lambes* as well as his Sheepe, *Joh.*21.15. If a child bee taught *what trade to take when he is young*, he will not forget it when hee is old;

Wherein the Miniſter is to reſemble a Shepheard. Matth.18.12.

Comment. on Numb. pag. 699.

Exod.10.9.

Mark.10.14.

Ioh.21.15.

Prov.22.6.

old; as a veſſell retaineth the taſte of that liquor where-
with it was ſeaſoned when it was new. Thirdly, wee
ſee that as the Shepheard feedeth the flocke, ſo it fee-
deth him againe, whereby the Miniſter of the Word
hath warrant to live of the Goſpell, as he preacheth the
Goſpel. This ſimilitude is preſſed by the Apoſtle, 1 *Cor.*
9. *Who goeth a warfare any time at his owne charges? who* 1 Cor.9.7.
planteth a vineyard, and eateth not the fruit thereof? or
who feedeth a flocke, and eateth not of the milke of the flocke?
If we feed the flocke, we have warrant to be fed there-
with? but we have no power and authority given us
from God *to eate* thereof, if we labour not. For he ſet- 1 Theſ 3.10.
teth us to worke, he calleth us not to idleneſſe. Fourth-
ly, the Shepheard looketh to the ſheepe that are weake
and feeble, and laboureth to cure them, and therefore
is never without his remedies and medicines to heale
them: ſo the Miniſter of God muſt receive the weake,
reſtore ſuch as are fallen, warne them that are unruly,
comfort the feeble-minded, ſupport the tender-hear-
ted, and be *patient toward all men*, proving if God at any 2 Tim.2.26.
time will give them repentance, that they may come
out of the ſnares of the Devill, of whom they are hol-
den captive to doe his will. Theſe doe eſpecially ſtand
in need of the helpe of the ſpirituall Shepheard. Fiftly,
as the Shepheard preſerveth the ſheepe from the vio-
lence and invaſion of *the Lyon and the Beare*, of the 1 Sam. 17 34.
Wolfe and the Fox, that would prey upon both the
ſheepe and lambes; ſo muſt the Miniſter keepe his hea-
rers from the infection and contagion of ſeducers and
falſe teachers, who oftentimes come *in ſheepes clothing*, Matth.7.15.
but inwardly are either crafty Foxes, or ravening
Wolves. To this purpoſe it is ſaid, Cant.2 *Take us the* Cant.2.15.
Foxes, the little Foxes, that ſpoile the vines: for our vines
have tender grapes. Thus wee muſt give all diligence,
earneſtly contending for the faith, which was once delive- Iude 3.

red

red to the Saints. Sixtly, as the Shepheard is to give an ac-
Gen. 31.39. count of his ſheepe, as appeareth in *Jacob*, ſo is the office of the Miniſter an office of account, and therefore woe unto us if we preach not the Goſpell, becauſe a neceſſity
1 Cor. 9 16. is laid upon us, 1 Cor. 9. Eze. 34. *Thus ſaith the Lord God*
Ezek. 34. 2. *unto the Shepheards, Woe bee to the Shepheards of Iſrael that doe feed themſelves, ſhould not the Sheepheards feed the flockes?* On the other ſide, if wee feed the flocke willingly, and readily, wee ſhall receive a crowne of
1 Pet. 5. 4. glory that fadeth not away, *when the chiefe Shepheard*
Dan. 12. 3. *ſhall appeare in glory*. If this great Day of the Lord were alwaies before us, it were ſufficient to make them that are idle to be diligent, and ſuch as are diligent, to be yet more diligent; and ſuch as are faithfull, to bee yet more faithfull.

6 Laſtly, conclude from hence, that the faithfull cannot want any thing that is good for them. The title given to the faithfull, that they are Chriſts *Sheepe* belonging to their All-ſufficient Shepheard, ſerveth to aſſure them of his never-failing care toward them. For albeit they be ſimple and innocent, yet their Shepheard is wiſe and full of diſcretion to ſearch and ſee into their wants,
Eſay 40. 11. as Eſay 40. 11. *He ſhall feed his flocke* like a Shepheard, he ſhall gather the Lambes with his arme, and carry them in his boſome, and ſhall gently lead thoſe that are with young. They are his chiefe treaſure, a royall Prieſthood, a choſen generation: they are choſen of him to life, and diſtinguiſhed from all people of the
Revel. 2. 17. world, graven in the palme of his hands: *They have a new name ſet upon them*, which no man knoweth ſaving ſuch as have received it. How then can they bee forgotten of him that knoweth them all by their names?
Pſal. 23. 1. Thus *David* reaſoneth, Pſal. 23. 1. *The Lord is my Shepheard, I ſhall not want*. Obſerve the concluſion of the Prophet in this place: the Lord was his Shepheard, and

he

he one of his ſheepe, therefore he is aſſured he ſhall never want, therefore he will have a ſpeciall care of him. For what, I pray you, can they want, who have God to be their Shepheard? Hence it is, that hee ſaith elſewhere, *I am poore and needy, yet the Lord thinketh upon me.* Pſal.40.17. But it will be objected, Doe we not ſee many of Gods ſervants live in want? to ſuffer hunger, thirſt, nakedneſſe, cold, and an heape of many miſeries? to be driven from houſe and home, and to wander from place to place? and doth not the Scripture teach us as much? 2 *Cor.*11.27. *Heb.*11.37. I anſwer, God feedeth his in ſuch extremities as theſe, another way: hee ſtrengthneth and ſtayeth them up with his grace, that they cleave unto him, and depend upon him, for hee is their portion, and never forſaketh them. They have ſuch inward peace that the world knoweth not of; which made the Apoſtle ſay, *I have learned in whatſoever ſtate I am, therewith to be content: I know both how to be abaſed, and know how to abound: every where and in all things I am inſtructed both to be full, and to bee hungry, both to abound, and to ſuffer need.* Phil. 4 11,12. This hee expreſſeth more at large, 2 *Cor.* 6. 8, 9, 10. What then? is there nothing required on our behalfe? Yes doubtleſſe, for we have no promiſe of earthly things, except we ſeeke Matth.6 32. firſt of all the Kingdome of God and his righteouſneſſe. If our chiefeſt care be of heavenly things, all theſe temporall things ſhall be added unto us. And this muſt bee our chiefeſt care for theſe cauſes. Firſt, the ſoule is of more excellent price then the body by many degrees, *Matth.*16.26. and draweth neerer to the nature of God, becauſe it is a Spirit immortall, and inviſible. Secondly, corporall and earthly bleſſings are common bleſſings, the ungodly are partakers of them as well as the godly, nay oftentimes they have the greateſt ſhare and portion of them, *Luk.* 12. 16. & 16.19. & 18.23. Luke 12. 16. & 16.19,23. & 18.18,23.

Obiect.

Anſw.

Thirdly,

Thirdly, temporall blessings serve onely for this present life, but spirituall belong to the life to come. As then the life to come ought more to be desired which never shall have end, then this present which is transitory and cannot continue, but passeth away wee know not how soone: so we should much more desire the blessings of the next life which abide for ever, 2 Cor. 4. *For the things that are seene, are temporall, but the things that are not seene, are eternall.* Fourthly, we may have earthly blessings, and yet they may lie dead by us, and wee have no use at all of them, either to our selves or to others: it is not so with heavenly blessings, such as possesse them, alwaies doe good with them. Fiftly, spirituall things are simply and absolutely necessary to salvation, so that without them we cannot be saved: the other not so. For albeit they be required for the use of this life, yet they are not necessarily requisite to bring us to salvation. Nay, sometimes through the abuse of them, and sometimes through the want of a speciall sanctifying grace, they become hindrances, and clogs, and snares, and thornes unto us, as lamentable experience in the world teacheth. Lastly, spirituall blessings once received shall never bee taken away from us, because *his owne, whom he loved in the world, he loveth to the end*, his gifts and graces are *without repentance*; and their faith shall never faile; whereas temporall things are onely left and lent unto us, but the time shall come when they must leave us, and we them. These two points last remembred, are concluded out of the words of Christ himselfe, *Luk.* 10. touching the *necessity* and perpetuity of spirituall graces; as for temporall blessings, they are indeed convenient and profitable, but not simply necessary, so that we may be saved without them, as many are condemned with them. For the soule of *Lazarus* was carried into *Abrahams* bosome, that

2 Cor. 4.18.

Iohn 13.1.
Rom. 11.29.
Luke 22.32.

Luke 10.42.

that wanted them, and the ſoule of the rich man to hell and torments that had them. Laſtly, we are moved to ſeeke Gods Kingdome before and above all earthly things, becauſe as earthly things are Gods gifts, ſo they belong rightly and properly to the faithfull. They onely have the promiſe, that they ſhall not want, and therefore they have the trueſt title and tenure whereby they hold them, as *Eſay* 65.13. This made the Prophet ſay, Pſal.37.25. *I have beene yong, and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.* The Lord hath made no ſuch promiſe to ungodly men. True it is, they have earthly bleſſings oftentimes more then the godly, to make them without excuſe, but they have them not by vertue of his promiſe. For where hath hee given to them any ſuch promiſe? or how can they ſhew us their charter? nay, they and their children have a contrary judgement wayting upon them, *Let his children bee continually vagabonds and begge*, Pſal.109. Such as will not hearken unto the voice of the Lord to obſerve all his Commandements, *ſhall be curſed* in the City and in the Field, in their basket and ſtore, in all their fruit and increaſe, *Deut.* 28. 2 *Sam.*3 29. As for the godly, it is not ſo with them, Chriſt Ieſus *is theirs*, and therefore no marvaile, *if all things* elſe be theirs, and that they ſhall *inherit the earth*. The Sheepe of Chriſt have all by a right of donation, the ungodly hold all by a wrong of uſurpation. Can there be a better or truer title then Gods gift, by which Iſrael poſſeſſed the Land of Canaan? or can there be a meaner or worſer hold, then to uſurpe that which is not their owne, as the theefe doth the true mans purſe? All that the godly man hath, is his freehold touching the Conſcience, as themſelves are *made free by the Sonne*, and as his ſervice is perfect freedome: his food is free, his houſe and land (if hee have any) is free,

Pſal.37.25.

Pſal.109 9,10.

Deut.28,15, 16, &c.

2 Sam.3.29.

1 Cor.3.22.

Rom.8.32.

Matth.5.5.

Iohn 8.36.

Gal.4.26.

free, his dwelling is free, all that he putteth on, or any way belongeth unto him, is of a free tenure. Howbeit understand thus much, that this freedome of the faithfull exempteth them not from Princes lawes, but is wholy spirituall; and this is their advantage, that which they have, is their owne, and they may use it to their comfort. For they have an interest both from God and man; from Heaven and earth, to enjoy the things of this life. It is not so with the ungodly, who are in bondage to sinne, to Satan, to their owne lusts and corruptions, which bringeth all that they possesse into bondage with them. True it is, they may shew their warrant from men, and bring forth their evidences, or leases, their writings and seales, their bonds and indentures; but what is all this to their right and claime from God, and to a sound sanctified use of them before him? For the bondage of their persons bringeth with it the bondage of their possessions. All therefore that they have and hold, is a bad and a bond hold. They can fetch their title no further then from men, and from their courts and customes. Howsoever such are ready to cry out with the Iewes, *Wee were never in bondage to any*, yet while they take themselves to bee the freest men upon the earth, and to have liberty to make others free, they are themselves *the servants*, nay slaves to their owne corruption: for of whom a man is overcome, of the same is he brought into bondage.

Iohn 8. 33.

2 Pet. 2. 19.

Another observation arising from the number here used.

Flocke.) Another observation fitly ariseth from the name and number here used; as the former did from the borrowed speech, and title ascribed to the faithfull. For hee calleth not his people flockes, as speaking of many, but he singleth them out in the singular number, as speaking of one onely by the name of a flocke, my *little flocke*; one flocke, not many or severall flockes. True it is, there are many sheepe, yet they make but one

one flocke or sheepfold. This teacheth us, that the Church of Christ is onely one, and not divers. So wee professe in the Articles of our faith, to beleeve one holy and Catholike Church, not many Catholike Churches. This Christ himselfe sheweth plainely, Ioh. 10. *there is one Shepheard, and one Sheepfold.* The Shepheard is but one, so the flockes are not many. Thus also the Apostle speaketh, 1 *Cor.* 12. *There be many* members, yet *but one body.* This we finde often repeated in him in many places, *he purposed to gather together in one* all things both which are in Heaven and in earth, *Ephes.* 1. 10. we being many, *are one body* in Christ, Rom. 12. 5. *Ye are all one in Christ Jesus*, Gal. 3. 28. Wee being many are *on bread* and one body, 1 *Cor.* 10. 17. This is the effect of our Saviours prayer, *That they all may bee one, as thou, O Father, art in me, and I in thee, that they also may be one in us.* This also *Salomon* setteth downe, Cant. 6. *My Dove, my undefiled is but one, she is the onely one of her Mother, she is the chiefe one of her that bare her.*

Doct. 3.

Iohn 10. 16.

1 Cor. 12. 12. Ephes. 1. 10. & 2. 16.

Rom. 12. 5.

Gal. 3. 28.

1 Cor. 10. 17.

Iohn 17. 21.

Cant. 6. 9.

The truth hereof better appeareth, if wee consider the titles given to the Church. It is called the *City of God*, Psal. 87. 2 *The City of the great King*, and the joy of the whole world, Psal. 48 2. *The body of Christ*, Ephes. 1. 22, 23. & 5. 23. 1 Cor. 12. 27. Col. 1. 18. *The spouse of Christ*, Cant. 4. 9. *The Mountaine of the Lord*, Esay 2. 2. 7. *The Temple of God*, 1 Cor. 6. 19. *The house of God*, Numb. 12. 7. Heb. 3. 2. *The piller and ground of the Truth*, 1 Tim. 3. 15. *The vineyard of the Lord of Hosts*, Esay 5. 7. *The whole family in Heaven and Earth*, Eph. 3. 15. *A garden inclosed*, Cant. 4. 12. as Christ also oftentimes in that Booke calleth it *his Sister, his Love, his Dove, his Undefiled*; chap. 5. 2. *The heavenly Jerusalem, the mother of us all*, Gal. 4. 26. and many other such like titles, all singular signifying one, none plurall as pointing out many.

Reas. 1.

Psal. 87. 2. & 48. 2.

Cant. 4. 9, 12. & 5. 2.

Esay 2. 2. & 5. 7.

1 Cor. 6. 19.

Numb. 12. 7.

Heb. 3. 2.

Ephes. 3. 15.

Gal. 4. 26.

1 Tim. 3. 15.

Againe, the priviledges of the Church are one and

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the

the ſame: for albeit there bee many Citizens in this *City*, many ſubjects in this *Kingdome*, many members in this *Body*, many dwellers in this *Houſe*, many plants in this *Vineyard*, many Sonnes and Daughters in this *Family*, many trees in this *Garden*, and many children of this *Mother*, yet the milke they ſucke, the meat they eate, the garments they put on are one and the ſame, as
Eph. 4. 4, 5, 6. Epheſ. 4. 4, *There is one God*, one Head, one Saviour, one Redeemer, one Sanctifier, one Husband, one Hope, one Heaven, one Way, one Doore, one Lord, one Baptiſme, one Supper, one Faith, and one Father of all, who is above all, and through all, and in you all. Here are many unities, which make the Church fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectuall working in the meaſure of every part, &c.

Obiect. But it may be objected, How is it then that we read of ſundry Churches, 1 *Cor.* 11. 16. Likewiſe of the ſeven Churches of Aſia, *Revel.* 1. 4, 13. as alſo of the Churches of the Romanes, Corinthians, Galatians, &c.

Anſw. I anſwer, Theſe are onely ſeverall parts of the Church militant, which is the company of Elect or faithfull living under the Croſſe, deſiring to be diſſolved and removed hence, to be with Chriſt. Now as the Ocean Sea which is but one, is notwithſtanding divided into ſundry parts, according to the Countries and Kingdomes by which it runneth: ſo the Church diſperſed over the whole earth, is divided into many particular Churches, according as the regions are ſeveral in which it is ſeated. Or as the body of man is one, but in this body there are many ſeverall members that make all of them but one body: ſo it is with the body of the
Pſal. 122. 3. Church it ſelfe, as the Prophet teacheth, that *Jeruſalem* is builded as a City that is compact together in it ſelfe, *Pſal.* 122. 3.

Acknow

Acknowledge from hence a difference betweene the true Church, and all other falſe conventicles and ſyna. gogues of Satan, not worthy to bee called by the names of Churches. The true Church is onely one, as God is one, that calleth it, as Chriſt is one that redeemeth it, as the Spirit one that ſanctifieth and preſerveth it. But the falſe churches have Satan and his angels for their head and king: and as hee is called the god of this world, ſo he may be called the god of diſorder and confuſion, the god of hatred and malice; theſe are at enmity with God, with the truth, with the true Church, and one with another, as the ſwords of the *Midianites* were drawne out againſt the *Midianites* their owne fellowes. This uſe is concluded in the ſong of *Salomon*, chap. 6. *There are threeſcore Queenes, and foureſcore Concubines, and Virgins without number: yet my Dove, my Vndefiled is but one, the onely one of her Mother.* Here is an objection and an anſwer to it. As if it were ſaid, There are indeed multitudes of other aſſemblies in the world, which ſeeme to bee in more favour with God then the true Church, by reaſon of their multitudes, by reaſon of their pomp and glory, by reaſon of their flouriſhing eſtate, and freedome from inward and outward terrours: nevertheleſſe, though there be ſuch an innumerable ſort of Queenes and Concubines as theſe, yet the true Church is onely one, and indeed the onely one dearely beloved, and tenderly regarded of the true God, as that which walketh in the truth, and profeſſeth the Word truely. As for all other ſocieties, they are no better then as routes of Rebels, and conſpiracies of wicked men gathered together, and riſen up againſt the Lord, and againſt his Anoynted, breaking the *bonds*, and caſting away the *cords* of doctrine and diſcipline, who in the end ſhall be broken to ſhivers *with a rod of Iron*, and daſhed in pieces like a Potters veſſell. Such

Vſe 1.

Iudg. 7. 22.

Cant. 6. 8, 9.

Pſal. 2. 3, 9.

are all the assemblies of the Turkes, Sarazens, Savages, Iewes, Persians, Pagans, and the like, who are no Churches. Such are the congregations of the Papists, the meetings of the Arrians, Anabaptists, Libertines, Familists, Antinomies, Tritheits, Samosatenians, Swinkfieldians, all which are false Churches, some like the Israelites or ten tribes, after they were fallen from the house of *David*, and others worse: all of them no true Churches of God, but multitudes of horrible Infidels, detestable Idolaters, and abominable Heretickes departed out of the true Church, with whom wee must hold no communion, with whom wee must have nothing to doe, but rather shun them, and separate from them, nay abhorre and abjure them, as men that walke in the path-way that leadeth to death and destruction. A man will not willingly goe into an infectious house, but these assemblies are a rout and receptacle of pestilent and prophane persons, who have made shipwracke of faith and of a good conscience. Hence it is that the Church speaketh in respect of such, Cant. 1.7. *Why should I be as one that turneth aside by the flockes of thy companions?* she meaneth swarmes of Idolaters, heapes of false Worshippers, and societies of Schismatickes and Heretikes, whose doctrine *fretteth as a canker*, sowreth as a leaven, and spreadeth as a leprosie over the whole body. Therefore hee calleth these evill companies *flockes*, because they are many in number, and not that one *flocke*, which hath Christ Iesus to be the onely Master, the onely Shepheard, the onely Teacher of the true service of God. There alwaies have bene, and now are, such as are no other, nor no better then *the Synagogue of Satan*, who say they are virgins, but are harlots: who say they are *Iewes*, that is, the true Church and people of God, and are not, but doe lye.

Cant. 1.7.

2 Tim. 2.17.

Revel. 3.9.

Secondly, the Church being but one, this point and principle

principle is to be holden, that there is no ſalvation out of the Church, as there is no condemnation to them that are of the Church, and conſequently every one that looketh to bee ſaved by Chriſt, muſt neceſſarily range himſelfe in that number, that ſo he may become a member and Citizen of this one Catholike Church. For as out of the Sheepfold are Goats, Dogs, Swine, Wolves, and ſuch like, ſo out of the Church are *Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh lies*, Revel.22. Such albeit they may be in the Church for a ſeaſon, yet are not of the Church, for they remaine not in it. They that were not in the Arke of *Noah*, periſhed in the waters: ſo out of the Church, and out of this flocke and ſheepfold all are condemned. Hence it is that *Luke* teacheth, *The Lord added to the Church from day to day ſuch as ſhould be ſaved.* So *Salomon*, Cant.4. *A garden incloſed is my Siſter, my Spouſe, a Spring ſhut up, a Fountaine ſealed.* This is plaine in theſe foure reſpects. Firſt, becauſe Chriſt Ieſus is the onely head of the Church, by whom all parts as by certaine joynts and ſinewes are knit and coupled together: but out of the militant Church there is no Chriſt, for he alwaies *walketh in the midſt of the ſeven golden Candleſtickes:* out of the Church there is no faith in Chriſt, no obedience to Chriſt, no juſtification through Chriſt. This reaſon may bee thus concluded,

Revel.21.8.

Acts 2.47.

Cant.4.12.

Why there is no ſalvation out of the Church.

Revel.1.13.

Where no Saviour is, there can be no ſalvation.
But out of the Church there is no Saviour: Therefore
Out of the Church there can be no ſalvation.

So then where no head is to quicken or make alive, there can be no body or members that are alive: but out of the Church there is no head to quicken or make alive: therefore there is no body or members quickned or made alive, but dead members which are ſo

2 onely in name. Secondly, out of the Church who ruleth
2 Cor. 4. 4. as King, but the *prince of the aire, and god of this world*, that
Ephes. 2. 2. ruleth in the hearts of the children of disobedience? and
therefore such as are justly cast out of the Church by
the censure of excommunication, and cut off by that
1 Cor. 5. 5. spirituall sword of discipline, are said *to be delivered to*
1 Tim. 1. 20. *Satan, that they might learne not to blaspheme*, 1 Cor. 5.
5. 1 Tim. 1. 20. This reason may be thus framed.

Where Satan ruleth, nothing beareth sway but destruction:
But out of the Church Satan ruleth, Therefore
Out of the Church nothing beareth sway but destruction,

3 and consequently there can be no salvation. Thirdly,
out of the Church there are no ordinary meanes to
come to salvation. Now what are the meanes to attaine salvation? They are these, Hearing, Faith, Prayer,
the Sacraments, and such like. But out of the bosome
of the Church there is no sound preaching of the
Word, no true beleeving in Christ, no devout calling
upon God, no right partaking of the Sacraments, no
sincere holinesse of life, no brotherly communion of
Saints, no pure worshipping of God according to his
Word. These are the priviledges of the Church, and
Acts 2. 42. the markes whereby it is knowne, Act. 2. *They continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.* Where these are

4 not, there can be no Church, nor salvation. Fourthly,
the Church and the world are quite contrary the one to
Iohn 17. 9, 14. the other. Christ prayeth *not for the world*, as hee doth
Ephes. 5. 27. for the Church, and for all the parts and members of it,
1 Pet. 2. 9. *John* 17. 9, 14. the whole world lyeth in wickednesse,
onely the Church is an *holy* company, which followeth the waies, and practiseth the workes of godlinesse.

Lastly,

Laſtly, labour to be of this Church, and joyne thy ſelfe to it, as a part and member thereof. If any aske, By what ſignes we may diſcerne whether we be members of the Church: or not? I anſwer, It is not hard, much leſſe unpoſſible to eſtabliſh our hearts in this truth. 5
For firſt, ſuch are ſeparated from the world, and are called with an holy calling by the voice of their Shepheard, and ſet apart by the power of the Word, as the Nazarites were by their vow. To this purpoſe it is 1
ſaid of the Church, *Loe, the people ſhall dwell alone, and ſhall not be reckoned among the Nations*; If then we joyne our ſelves with the world, we disjoyne our ſelves from the Church. Secondly, true holineſſe is begun in 2
their nature. Wee beleeve this in our hearts, and wee muſt practiſe it in our lives, *Tit.* 3. 5. Hereby we make *our election and calling ſure*, 2 Pet. 1. 10. Matth. 5. 16. No ſanctification, no ſalvation. Thirdly, the holineſſe of Chriſt and his righteouſneſſe is imputed unto them, being waſhed and bathed in his blood, *Heb.* 10. 10. Theſe 3
rely wholy upon his merits for their righteouſneſſe and ſalvation, not upon themſelves. Fourthly, they cleave unto ſuch as feare God, and worke righteouſneſſe with unchangeable affections, as the onely people 4
in the world, with whom they become one body, *Rom.* 12. 5. For as they are one in Chriſt, ſo they are one among themſelves, and love one another in deed and in truth, as fellow ſervants of the ſame family, as fellow berthren of the ſame Father, and as fellow Citizens of the ſame City, with all meekneſſe, patience, gentleneſſe, lowlineſſe, long-ſuffering, love, concord, and unity. As ſheepe will not be alone, ſo neither will they ſort with Swine, or Beares, or Lyons, or Wolves. Let all our delight therefore be in the Saints, *Pſal.* 16. On the other ſide, let us avoid the ſociety of the wicked, *Come out from among them, and touch no uncleane thing*, ſeparate

Numb. 23 9.
Tit. 3. 5.
2 Pet. 1. 10.
Matth. 5. 16.
Heb. 10. 10.
Rom. 12 5.
2 Cor. 6. 16.
2 Theſ. 3. 14.
Heb. 10. 39.

5 from them, and have no familiarity with them. Fiftly, they ſtrive with might and maine by ſanctification and holineſſe of life to exceed and outſtrip the deeds and practices of Turkes, Papiſts, and prophane perſons of the world, that theſe may ſee their good workes, and glorifie their Father which is in Heaven. For except our righteouſneſſe exceed *the righteouſneſſe of the Scribes and Phariſes*, wee cannot enter into the Kingdome of Heaven. Our workes, not our words onely muſt ſpeake for us, and witneſſe with us, that we are of this one Church. And let us take heed, leſt by our ſinfull lives we ſlander our profeſſion, blaſpheme the Name of God our Father, diſhonour Chriſt our Head, and diſgrace the Church our Mother, *Epheſ.* 1.4. Laſtly, wee muſt acknowledge our ſelves to be *Pilgrims and ſtrangers* in this world, as the Patriarkes and holy men of God did. For albeit we are in the world, yet we are none of the world: and albeit we live on the earth, yet we muſt not be earthly-minded, but *have our converſation in Heaven*, and from thence looke for our Saviour, to change our vile bodies, and to faſhion them like to his glorious body. We live here as in a ſtrange Country, but we looke for a City which hath foundations, whoſe builder and maker is God. We muſt therefore uſe this world *as though we uſed it not*. And thus being members of the Church militant in this life, wee ſhall be parts of the Church triumphant in the life to come, there to remaine with Chriſt Ieſus our Head for ever.

1 Pet. 2.9. Phil. 2.15. Matth. 5.20. 6 Heb. 11.9,10. Phil. 3.20. 1 Cor. 7.31.

Little flocke.) The third point of the diviſion followeth, which is the limitation, it is *little*. Though it be a flocke, yet it is but *a little flocke*. It is a company, yet but a ſmall company. Touching the company or compaſſe of the Church, we are to conſider two things: Firſt, the errors that ſtand on both ſides, and the ſtrength of the reaſon that Chriſt maketh againſt all carnall

carnall feare of want and famine. Touching the errors on both hands, as well on the right hand as on the left, ſome goe about to ſhrinke up the ſinewes of this *little flocke*, and ſo contract it into a leſſer roome then Chriſt himſelfe hath folded it into. True it is, hee hath ſhut it up into a narrow fold, but many have gone about to pin it up, and to tye it ſhorter then he hath done. Thus the Iewes that were of the Circumciſion offended, who went about to gather it into a ſhorter ſumme then they ought to have done: for they contended with *Peter, and tooke it grievouſly, that he went in to men uncircumciſed, and did eate with them.* They falſely perſwaded themſelves, that the promiſes concerning the Meſſiah pertained to themſelves alone, becauſe they heard in the Scriptures that they were called the peculiar people to whom pertained the adoption, the covenants, the giving of the Law, and the ſervice of God, and ſo they dreamed that the Gentiles were quite excluded from ſalvation, and ſevered from the Church of God. Howbeit this is contrary to the ancient promiſe and propheſie, that God will *enlarge* Iaphet, *that hee ſhall dwell in the Tents of* Shem: and hereunto doe other Prophets accord. Thus alſo did the *Donatiſts* ſhut up the Church into a corner of the world onely, to wit, in Africk, as if it had beene utterly periſhed out of the whole earth beſides. Thus doe the Anabaptiſts and ſundry of the Separation, as if there were no true Church upon the earth, but among themſelves, who in truth are the true *Donatiſts* of our time, as whoſoever knoweth the hiſtory of them will eaſily acknowledge. For theſe Sectaries were Separatiſts, who had their Conventicles apart under colour of great corruptions in other places, perſons, and Churches, and they imagined contagion and infection to ariſe by communicating with all others. This is a generation that ſay

Acts 11.2,3.

Rom.9.4,5.

Gen.9.27.

Auguſt. De Hereſ. cap.69.

Esay 65. 5. as it is in the Prophet, *Stand by thy ſelfe, Come not neere to me, for I am holier then thou.* But here good and evill are mingled together, as cleane & uncleane in the Arke, as wheate and chaffe in the floore, and muſt ſo continue to the end of the World. So likewiſe doe the Romaniſts abridge it, who faſten the Church to the ſleeve of the See of Rome, and therefore define it to bee a company of men *under one Paſtor*, and ſubject to the juriſdiction of the Biſhop of Rome: ſo that let men beleeve never ſo orthodoxally and ſoundly otherwiſe, yet they hold them out of the account of the Church, and brand them to bee no better then damnable Heretikes, who doe not acknowledge their *lord god the Pope* to be the Vicar of Chriſt, the head of the Church, and their chiefe, nay univerſall Paſtor. Thus Catholike and Romane with them, generall and particular ſhall be all one; which Church when it was at the beſt, *and their faith ſpred abroad thorowout the whole world*, was never taken to be the Catholike Church, but a part thereof, which now is no ſound part or member thereof, being fallen from that faith. For neither did that Roman Church beleeve as this doth, neither yet this as that did, as it were eaſie to ſhew by ſundry particulars. But to leave all theſe, the Iewes, the Donatiſts, the Anabaptiſts, the Separatiſts, and the Romaniſts that thus reſtraine the Church: on the other ſide there are others, who pull up the fence, and digge downe the wall wherewith it is fenced and defended, and lay it out as common ground, and ſet it wide open to the beaſts of the field. Now they ſtretch it too wide, and extend it too farre, who will have all men ſaved in their religion (whatſoever it bee, true or falſe) ſo that they bee zealous, and ſerve God with a good intention and devotion. Theſe erre on the contrary part, who leſt they ſhould ſeeme to condemne any raſhly, they proclaime a generall par-

Bellar. lib. 3. De Eccleſ. cap. 2.

Rom. 1. 8.

don,

don, and offer ſalvation unto all. They ſee and confeſſe that there are manifold contentions touching faith and religion, but becauſe all ayme at one and the ſame end, and deſire both to ſerve God, and to bee ſaved by him, therefore they hold that their error and ignorance ſhall be no hindrance or impeachment unto them. This perverſe and peeviſh opinion is very plauſible, and well-pleaſing to fleſh and blood, and to the politicke wiſe men of the world, and therefore findeth many followers: the ground whereof they take out of the Words of Chriſt, *There ſhall bee one Shepheard, and one Sheepfold.* But this he underſtandeth not of all men generally, but of the Elect onely, or ſheepe gathered of Iewes and Gentiles; whereby he repreſſeth the vaine boaſting of the Iewes, who preſumed that they were the Children of *Abraham*, and that the promiſes of ſalvation belonged to themſelves alone. Theſe doe indeed pretend devotion, and thinke it enough to ſerve God with a good intention: howbeit neither are they devout, neither yet have they any good intent. For how unreaſonable is it once to imagine, that God will be pleaſed with good intents, that ſaith by the Prophet, *Who required theſe things at your hands?* or as though the Church were a kennell of Dogs, or a ſtye of Swine, or a den of wilde Beaſts, which receiveth a mixture or confuſion of all ſorts without difference or diſtinction. If God be God, we muſt follow him alone, there is no dallying with him, nor *halting betweene two opinions*: and if the Scripture be the Word of God inſpired by him, we muſt follow the direction thereof. The Chriſtian religion is the onely true religion, there is *no name under Heaven whereby wee can bee ſaved*, but by Chriſt Ieſus, *the Lambe ſlaine from the beginning of the world*, neither is there ſalvation by any other then through him alone.

Eſay 1. 12.

1 King. 18. 21

Acts 4. 12.

Revel. 13. 8.

Now.

Now concerning the reaſon that Chriſt uſeth in this place, it is indeed contrary to carnall reaſon, and ſeemeth rather to deſtroy that which he would perſwade, then perſwade that which he would deſtroy. For he ſheweth in this place, to whom he maketh this dehortation, even to his *little flocke*: whereby he may ſeeme rather to diſcourage them, then to encourage them; and to worke diſtruſt and infidelity in them, then to draw them from their feare, foraſmuch as the reaſon ſtandeth thus, Feare not: Wherefore? Becauſe yee are a *little flocke*. If a Captaine ſhould ſay thus to his Souldiers, Yee are a little Army, and your Enemies are many, therefore feare not their feare, neither be yee diſcouraged, what comfort could bee gathered by ſuch reaſoning? But God uſeth not reaſons according to mans reaſon; his Workes are contrary to the wiſedome of men, as Chriſt cured the blinde man by making *clay of the ſpittle, and by anoynting his eyes therewith*. Thus alſo are his arguments, his promiſes, his threatnings, and his puniſhments oftentimes contrary to humane underſtanding. Wee are ready to judge them to bee no promiſes, which notwithſtanding are great and precious promiſes, if we conſider of them aright. As for example, Pſal.89.32. *If thy children forſake my Law, then will I viſit their tranſgreſſion with the rod, but my loving kindneſſe I will not utterly take from him*: and this God would doe in mercy, as 1 *Cor.*11. that *we ſhould not be condemned with the world*. So *Davids* afflictions were medicines and bleſſings unto him, and as a precious balme, *Pſal.* 119. 67, 71. Againe, wee many times ſuppoſe thoſe to be no threatnings, nor puniſhments at all, which nevertheleſſe are deepe and grievous judgements, as Hoſ.4.14. *I will not puniſh your daughters, when they commit whoredome*. Where he threatneth to let them alone, ſo that he will not puniſh them, but ſuffer them to run

Iohn 9 6.

Pſal 89.32.

1 Cor.11.32.

Hoſ. 4.14.

on

on without punishment, that thereby hee may punish them the more sharpely and irrecoverably. His hand is most heavy, when it is thought most light; and he striketh us with a deadly blow, while we are senceleſſe and feele nothing. Thus the wound is deepeſt, when it is not seene at all. And as sometimes he will not punish, that he may punish: so sometimes hee will blesse, that he may not blesse. Thus no punishments become punishments, and blessings become no blessings, but curses upon us. These considerations may seeme paradoxes and strange positions to naturall men, but the regenerate understand them well enough, and feele the truth of them by experience, and wonder at the unsearchable wisedome of God, and tremble under the stroke and deepe judgement of his right hand upon the world. To escape scotfree whiles other men smart for their sinnes, the most sort interpret to be no punishment at all, but rather a speciall priviledge, and notable blessing: howbeit such shall know and feele in the end to their eternall woe and destruction, that it had beene a thousand times better, they had lyen under the rod, and beene chastened of the Lord all the day long For as it is said of an earthly Father, *Hee which loveth his child, chasteneth him betimes*, Prov. 13. 24. and 19. 18. so it is with God, those whom he loveth, he also chasteneth betimes, *Heb.* 12. which made *David* say, *It is good for me that I have bene afflicted, that I might learne thy Statutes: because, before he was afflicted, he went astray.* In like manner, the reasons that the holy Ghost useth in his Word, are not like our reasonings, as his thoughts are not like our thoughts, neither his waies like our waies. If we consult with flesh & blood, we shall never allow this for a strong and a substantial reason, Ye are a little flock, therefore feare not: but rather conclude the contrary, therefore feare. Wee would rather argue on this manner,

These doe seeme paradoxes to naturall men.

Psal. 92. 7. Mal. 2, 2.

Prov. 13. 24. & 19. 18.

Psal. 119 67, 71.

Ezek. 33.24. ner; as they did in the Prophet, *Wee are many, therefore feare not*, Ezek. 33.24. Wee are wealthy, therefore feare not. We have many friends, therefore feare not. Wee have houſes and lands, therefore feare not. Wee have much laid up for many yeeres, and wee want nothing, therefore feare not. But the reaſon ſtandeth otherwiſe with God. He will draw faith from the conſideration of our frailty; hope out of deſpaire; and ſtrength out of weakneſſe; as once hee brought light out of darkneſſe, and *all things* out of *nothing*. As if hee ſhould ſay, Ye are few and little regarded of the world, therefore ye ſhall be the more regarded of me, *my power ſhall be perfected in your weakeneſſe*, and the more yee lye open to the wide world, the more ye ſhall be under my protection, and the leſſe yee ſhall need to feare: ſo that howſoever yee be every way little in the judgement of men, yet yee are every way great in mine eyes. Thus doth Chriſt our Saviour underſtand more then hee expreſſeth. Now to come to the words themſelves, we have ſhewed before in what ſence the *flocke* of God is called *little*. The firſt conſideration is in regard of the number; yee are a few in number, yea a very few, and as it were a little handfull: yet notwithſtanding as a little corne is more of worth then great heapes of chaffe, and one ſheepe then many goats: ſo this ſmall company is more precious in Gods ſight then all the multitudes of the ungodly. This teacheth, that the flock of Chriſt is but a ſmall and little flocke: the number of Gods children is few, thin ſowne, and ſoone told. We may eaſily perceive and prove the truth hereof, if wee obſerve the ſtate of the Church from the beginning of the world. The family of *Adam* the firſt man was little, and he remained childleſſe a long time after *Abel* was made away by his owne brother, while the poſterity of *Cain* (a carnall and curſed ſeed) encreaſed in

Gen. 1, 2, 3. Rom. 4. 17. Heb. 11. 3. 2 Cor. 12. 9.

Doct. 4.

Gen. 4. 8, 25.

power,

power, in ſtrength, in number, and in eſtimation of the wicked world. When the flood came, the houſe of *Noah* onely (whom hee ſaw righteous in that generation) conſiſting of *eight perſons* was ſaved, whiles all the reſt were miſerably drowned in the waters. When Sodom was deſtroyed *with fire and brimſtone from Heaven*, all the reſt of the City were conſumed and burnt to aſhes, and onely the houſe of *Lot* eſcaped with their lives as a prey. Of all the multitude that came out of Egypt amounting to ſixe hundred thouſand, none entred into the Land of *Canaan, but* Caleb *and* Ioſhua. True it is, all the reſt were not condemned: howbeit if we conſider their often provocations, diſcontentments, murmurings, and open rebellions againſt God, we ſhall eaſily diſcerne that the feweſt number did truely beleeve, and ſoundly cleave to God, and entred into the heavenly Canaan, as Inde 5. *The Lord having ſaved the people out of the Land of Egypt, afterward deſtroyed them that obeyed not.* The holy Scripture is full of ſuch teſtimonies, examples, parables, and compariſons both in the old and new Teſtament. Thoſe whom God reſerveth as a portion to himſelfe, are called a *tenth*: they are compared to the ſhaking of an Olive tree, *Two or three berries are in the top of the utmoſt boughes, and foure or five in the high branches.* The Church it ſelfe complaineth, that it is as *the Summer gatherings, and as the grapes of the Vintage*, there is no cluſter to eate. If there be foure ſorts of hearers, one onely among them all is the ſaving hearer that hath a good and honeſt heart. And if *ten leapers* be clenſed, one of them onely among them all is found to returne backe to give glory to God. When *Abraham* made interceſſion for Sodom, if *ten righteous* perſons had beene found in it, the whole City had bene ſpared for their ſakes; See more, *Jer.5.5. Matth.7.13. Luk.13.24. Rom.11.3,4.* compared with 1 *King.19.14.* *Rom.9.*

Gen.6.9.&7.1
1 Pet.3.20.
2 Pet.2.5.
Gen.19.24.
2 Pet.2.6.
Numb.14.22,23.
Iude 5.
Eſay 6.13. & 17.6. & 24.13.
Mic.7.1.
Matth.13.23.
Luk.18.18.
Gen.18.32.
Ier 5.5.
Matth.7.13.
Luk.13.24.
Rom.11.3,4.
1 King.19.14.

Rom.9.27,28. Esay 10.22,23. & 1.9. Revel.3.4.

Rom.9.27,28. Though the number of the Children of Israel be as the sand of the Sea, yet a remnant shall bee saved: for he will finish the worke, and cut it short in righteousnesse, because a short worke will the Lord make upon the earth. And as this hath beene in former times, so is it in our dayes. If wee would take a view of the state of the world as it is knowne and daily discovered in our daies, and sever from places where the face of a Church is, the state of Mahometans, Barbarians, Savages, Iewes, and Idolaters, what is it but a poore handfull, as a brand taken out of the middest of the fire, or as a little flocke driven into a corner of the world? Againe, to leave out the rabble of those that are without, experience teacheth that where the face of a Church is setled and established, and Christ Iesus is professed, if you take away such as are open enemies, Libertines, Epicures, luke-warme Professors, prophane men, Atheists, Newters, Halters, carnal Gospellers, ignorant persons, hypocrites, Antichristians, Anabaptists, false-brethren, meere civill men, that trouble not themselves with God or godlinesse, and such like, that meddle not any way with matters of religion; we may truely cry out with Christ our Saviour, *Many are called, but few are chosen.* Neither may we thinke it will be better or otherwise hereafter: for Christ Iesus admonisheth us, that when the *Sonne of man commeth*, he shall scarce finde faith on the earth.

Matth. 20.16. Luke 18.8.

Reas. 1. This will farther appeare by reasons; First, because as the way to the earthly Canaan was thorow a solitary wildernesse; so the way that leadeth to the heavenly Canaan and to everlasting life is *narrow, and the gate straight*, and that in divers respects. It suffereth not a man to sleepe soundly in his sinne, and to wander whither hee listeth, but shutteth him up within the close bounds of the Word of God, which telleth him that he

Matth.7.13, 14.

he must suffer persecution, *deny himselfe*, mortifie and *crucifie the old man*, and all the affections of the flesh, which is as irksome and unpleasant to the flesh, as if a man should betake himselfe to perpetuall imprisonment, put manacles and fetters upon hands and feet, and thrust himselfe into the Stockes or Gaole, whereas he might live abroad at liberty without restraint and resistance, or without controlement and contradiction of any man whatsoever, Matth.16.24. Col.3.5.

2 Secondly, such as are faithfull and feare God, live for the most part in contempt and disgrace of the world, which hateth and contemneth them, mocketh and scoffeth at them, as *Ismael* did at *Isaac*, so doe they that are borne after the flesh, *persecute them that are borne after the Spirit*, and therefore they must take up their Crosse, and follow after their Master. They are chosen out of the world, no marvell then if *the world hate them*, which hated Christ before ever it hated them. The world loveth onely her owne, the godly must be ready to be under the crosse, and to *suffer persecutions*, knowing that through *manifold tribulations* they must enter into the Kingdome of Heaven. The Head is gone before that way, and all the members must follow after him, bearing his Crosse. Gal.4.29. Ioh.15.18,19. 2 Tim.3.12. Acts 14.21.

3 Thirdly, the way to godlinesse is unknowne to the naturall man, and to carnall reason. Hence it is, that few embrace it and entertaine it any further then standeth with their owne pleasures, honours, humors, profits, preferments, or corruptions. *The naturall man* knoweth not the things of God: but whatsoever we are ignorant off, we doe not heartily desire, or earnestly delight in: whereas wee should bee willing *to leave and lose all*, when the Lord calleth and commandeth us, as *Abraham* did, *Gen.22.4.* rather then forsake him and the Gospell. 1 Cor.2.14. Matth.10.37. Luke 14.26.

Lastly,

4 Laſtly, few carry about them the markes of Chriſts ſheepe before ſpoken off, which are, to heare the voice of the Shepheard, to obey him and follow him, to account themſelves never better then when they feed *in his greene paſtures, to delight in the Word* above all things, to bee patient in adverſities, and toward their adverſaries, and to call upon God in the day of trouble. When a ſheepe ſticketh in buſhes and brambles, and is any way holden in thornes and thickets, it bleateth and cryeth, and the Shepheard, hearing the voice thereof, ſoone delivereth it: ſo when wee are in any diſtreſſe and calamity, or want of earthly things, we muſt ſhew our ſelves the ſheepe of Chriſt by calling to our great Shepheard: if he once heare us cry unto him out of the depths, he will deliver us out of our diſtreſſe, and ſet us in ſafe places.

Pſal. 1, 2. & 23. 2. & 27. 4. & 119. 24. & 26. 8.

Obiect. If it be objected, that *many are* ſaid to bee redeemed by Chriſt, *Matth. 26.* and that an infinite number *not to be reckoned*, are ſealed up for the Lords ſervants, *Revel. 7.* Now many are not few: a great multitude is not a little company: if no man *can number them*, they cannot bee a ſmall number. How then can theſe things ſtand together? I anſwer briefely: The faithfull are both many and few. Many, being conſidered ſimply in themſelves, moe then the ſand upon the Sea-ſhore, and the ſtarres in the Firmament, as I have ſhewed more at large elſe-where: and they are few, in reſpect of the reprobate: and both theſe are taught in this title, for the Word *flocke* importeth that they are many, the word *little* that they are few.

Matth. 26. 28. Revel. 7. 9. Eſay 53. 12.

Anſw.

Vſe 1. The firſt reproofe. First, this ſerveth for reproofe of the Church of Rome, which ſtandeth upon outward pompe and glory, upon univerſality and multitudes of men, all which are no ſure and certaine markes of the Church of Chriſt, but rather badges of the ſynagogue of Satan and his

Bellarmine. lib. 4. De Eccleſ. cap. 4.

his eldeſt ſonne Antichriſt. For why may not Turkes and Infidels boaſt of this, as well as the Romaniſts? In all ſocieties for the moſt part the leaſt number is the beſt, the greateſt number is the worſt. Secondly, it checketh ſuch as are offended with the fewneſſe of the godly, becauſe they are no moe in number, as if *Adam* ſhould repine that the Garden, wherein God had planted, and wherein hee was placed, was no greater: or the Iewes murmure that the Church was bounded within the Territories of Iudea: or as if earthly men ſhould complaine that the world was created in no greater compaſſe. Theſe would as ſoone bee offended with Chriſt himſelfe, if hee were among them, and lived upon the earth: for in the dayes of his fleſh, few followed him and his doctrine, *Hee came to his owne, and his owne received him not*, but for the moſt part rejected him, nay, in the end they crucified the Lord of glory, and preferred *a robber and murtherer* before him. And thoſe few that did cleave unto him, as wiſedome is alwaies juſtified of her children, what, I pray you were they? were they Kings and Princes, and Potentates, and Prieſts, and Prelates? were they the chiefeſt, the choiceſt, the higheſt, the nobleſt, the richeſt, and thoſe in greateſt authority? was it *Herod*, or *Pilate*, or the Scribes, and Phariſes, the Rabbies and great Doctors of the Law? No, no, theſe above all others were his deadly enemies, and perſecuted him and his Diſciples unto death. Who then were his followers? Verily *the pooreſt*, the loweſt, and ſuch as were the baſeſt in the eyes and eſtimation of the former fellowes; theſe were they that receiued the Goſpell, theſe were they that beleeved in him; Indeed one *Herod* wiſhed to finde him, but it was not to worſhip him, but to kill him. Another of them had deſired of *a long time to ſee him*, and when he ſaw him, rejoyced, but it was for his

The ſecond reproofe.

Iohn 1.11.

Iohn 18.40. Luke 23.19.

Matth 11.5.

Matth. 2.16.

Luke 23.8.

miracles, not for his doctrine. The Phariſes indeed came unto him to heare him, but it was to tempt him and entangle him in his words: ſo that they ſay, and not onely confeſſe, but glory in it, Ioh.7. *Have any of the Rulers, or of the Phariſes beleeved in him? but this people that knoweth not the Law, are curſed.* Bleſſed are they therefore that *are not offended at him.* Thirdly, they are reprooved, which are troubled and diſquieted at the great company and proſperity of the ungodly, whereat the faith of the Elect hath oftentimes ſtaggered and ſtarted backe, never remembring that God is ever *good to Iſrael, even to the pure in heart,* though they be very few in number, as *Pſal* 73.12,13. and *Jer.*5.1, 2. Wherefore doth the way of the wicked proſper? wherfore are *all they happy that deale very treacherouſly?* So *Hab.*1.13. Wherefore holdeſt thou thy tongue, when *the wicked devoureth the man that is more righteous then himſelfe?* Howbeit they are ſet in ſlippery places, albeit for a time they may flouriſh, and ſpread themſelves like *a greene Bay tree,* and in the end ſhall bee horribly conſumed, as a dreame when one awaketh. Fourthly, ſuch as lay the fault where it is not, and not where it is. Some upon Chriſt, as *Adam* did upon God, as if hee were tyed to give repentance: who notwithſtanding offereth the meanes to draw them, but they will not be drawne; hee *would,* but they *would not,* albeit hee bee bound to none. Some upon the Word, as if it were of no force and power, or at leaſt not ſufficient to convert the ſoule; which notwithſtanding hath the working of the Spirit joyned with it in all that are ſaved. Some upon the Miniſter, as if it were in him to convert the heart: he ſoweth the ſeed as the ſpirituall Husbandman, but he cannot make it grow, as alſo he waſheth the body, but *cannot baptize with the holy Ghoſt,* & clenſe the ſoule. But the Parable of the Sower ſerveth to rectifie and

Iohn 7.48,49.

Matth.11.6. The third reproofe.

Pſal.73.1,12, 13.

Ier.12.1.

Hab.1.13.

Pſal.37.35. The fourth reproofe.

Matth.23.37.

Matth.3.11. & 13,19,20.

and reforme our judgement and underſtanding, that the fault is not in the Seedman, nor in the ſeed, nor in the ſowing, but in the ground of mens hearts, ſo that wee may ſay with the Prophet, *Thy deſtruction (O Iſrael) is of thy ſelfe.* Hoſ. 13.9. Fiftly, ſuch as will ſtay till all men be agreed. The fift reproofe. For if the number of the ſheepe be few, we may looke long enough, before all will meet in the unity of the Spirit. Woe then to ſuch as waite for the comming in of all to joyne together, and will reſolve upon nothing, ſo long as any remaine unreſolved, as if they ſtrove to be the laſt that ſhould be added to the Sheepfold. When all men thinke one thing, then will they joyne and jumpe with them in practice and opinion: but in the meane ſeaſon they will hang and hover in the aire in ſuſpence, and expect a generall agreement. And that they may doe, untill their eyes fall out of their heads, and be never the wiſer, but rather the worſer, and the wickeder. For this is to looke for Heaven upon earth. Thus indeed it ſhall bee when wee come to know, even as we are knowne: then wee ſhall have and heare a perfect harmony of all voices, ſinging with one minde, and with one mouth, *Hallelu-iah:* but here Revel. 19.1,3. our muſicke hath many jarres, and we meet with ſundry rubbes in our way: for *wee know onely in part, and* 1 Cor. 13.9,10. *we prophecy in part*, but when that which is perfect is come, then that which is in part ſhall bee done away. Howbeit, it availeth little, to ſpeake to ſuch of ſpirituall things, being wholly carnall themſelves: and therefore ſet us deale with them in their owne language, that is, ſpeake to earthly-minded men of earthly things, and ſo keepe our ſelves within their owne element. If theſe would never buy or ſell, untill all men be agreed of the due price and juſt value, they ſhould never have any doings or dealings in the world, that now overburden themſelves with the world. If they would never purchaſe

chaſe foot of land, neither husband their ground, or plough, or mow, or ſow, untill all men were conſenting about the matter, or manner, or time, when to begin, and where to make an end, or other like circumſtances; their fields would bee all growne over with thornes, and thiſtles; and nettles would cover the face thereof. How then are theſe ſo ſenceleſſe and ſottiſh as not to conſider that there never was, nor never will be a generall concord in any thing under the Sunne? If then there will never be a full agreement, no, not in temporall things, wherein notwithſtanding the ſences of carnall and worldly men are expert and wholly exerciſed: how much leſſe is it to be looked for in heavenly things, which are ſupernaturall, and cannot bee conceived of meere naturall men? I may therefore ſay unto ſuch, according as our Saviour reaſoneth, Ioh. 3. *If I have told you earthly things, and yee beleeve not; how ſhall ye beleeve, if I tell you of heavenly things?* If theſe had lived in the dayes of Chriſt, when ſome ſpake one thing of him, and ſome another according to their ſeverall fancy and folly, ſome ſaid *he was a good man*; ſome, of a truth hee is *a Prophet*; ſome, this is *the Chriſt*; but others, *nay*, for *he deceiveth the people*, ſo that there was *a murmuring*, and *a diviſion* among them becauſe of him; doubtleſſe they would have denied and refuſed him, at leaſt till they had ſeene the Scribes and Phariſees, and other learned Lawyers among the Iewes, wholly to receive him. But how many among them, thinke you, were damned for this device, albeit they had fully as much to plead for themſelves as theſe men have? And if *Noah* had never ſet upon the Arke to build it, untill the whole world of the ungodly had conſented unto him, and counſelled him, he had periſhed with them in the waters. What good thing ever was there, that all men allowed and approved? Laſtly, another ſort (the worſt

Iohn 3.12.

Iohn 7.12,40, 41,43.

The ſixt reproofe.

of

of all the reſt) are here reprooved, who make a ſcoffe and deriſion at theſe Words of Chriſt, as *Pilate* did, when Chriſt Ieſus ſhewed, that he came for this cauſe into the world, that he might beare witneſſe unto the truth, he ſaid, *What is truth?* So doe prophane perſons upbraid the faithfull ſervants of God with this title as with a taunt, O, you are of the godly ones! O, you are one of theſe holy folke! you have the Spirit of God, and are one of the little flocke! thereby ſcorning and deriding ſuch as honour the Word, and frequent the hearing of it; nay mocking at the preaching of Chriſt, and bringing the Word it ſelfe into contempt, and as it were flouting God to his face. But he that ſitteth in the Heavens, ſhall laugh at them, *the Lord ſhall have them in deriſion*, nay in deteſtation. For this differeth not from open blaſphemy, nor theſe from wretched blaſphemers, who make ſcoffes and jeſts at Gods Word, whereby they ſhall be judged, nay condemned at the laſt day, except they repent. It is ill jeſting with a ſharp *two-edged ſword* that cutteth as a razor, which in the end ſhall cut them in pieces. Theſe raiſe a nick-name upon the Word, which *He hath magnified above all his other Names*, and are come to the height and top of ſinne, and take the name of God in vaine in the higheſt degree, not onely walking in the counſell of the ungodly, and ſtanding in the way of ſinners, but even *ſitting downe in the ſeat of the ſcornefull*, whereby they fill up the meaſure of their ſinne, that God may fill to them the full viall of his fierce wrath and indignation. Theſe doe notoriouſly belch out their owne ſhame, and manifeſtly renounce their owne ſalvation, and prove with their owne mouthes, that they looke for no other, but the portion of reprobates, together with the Devill and his angels. For I would gladly be informed, and receive anſwer from them, whether they beleeve in their

John 19.20.

Pſal. 2. 4.

Heb. 4. 12.

Pſal. 138. 2.

Pſal. 1. 1.

hearts, that themſelves have any true holineſſe in them, and are in the number of this little flocke, or not? If they doe, then their owne words convince them, and by their owne mouthes (as the evill ſervant) they ſhall be condemned. If they doe not, then they muſt bee foule and filthy goats that ſhall ſtand at the left hand, as damned creatures, and receive an horrible curſe denounced and executed againſt them: and all this by their owne verdict and confeſſion. For as Chriſt Ieſus at the laſt Day ſhall ſay to the reprobate, Inaſmuch as they ſhewed no mercy to his brethren, they did it not to him; ſo may I ſay to theſe ſcoffers, In as much as they doe it againſt the Word, they doe it againſt the Lord himſelfe, whoſe Word it is. To conclude, I will ſpeak to them in the words of the Prophet, *Draw neere hither, ye ſonnes of the Sorcereſſe, the ſeed of the Adulterer and the Whore, againſt whom doe yee ſport your ſelves? againſt whom make yee a wide mouth? and draw out the tongue? are ye not children of tranſgreſſion, a ſeed of falſehood?*

Eſay 57.3,4.

2 Secondly, here is peace and comfort againſt all diſcouragements that ariſe in the world from prophane perſons, and a ſoveraigne preſervative to all thoſe that truely feare God, though they ſee themſelves alone like a Pellican in the Wilderneſſe, like an Owle in the Deſart, and like a Sparrow upon the houſe top. If wee be as *a ſigne and wonder in Iſrael*, yea as a monſter among men, yet let us not be diſcouraged, but remember that the Lords portion hath beene but as the *tenth*, that is, in compariſon of the multitude in all ages the leaſt part, as it were an handfull. If then we have heretofore run into all exceſſe of riot with the world of the ungodly, and made conſcience of nothing that is good or pleaſing to God, and now have learned better things by the direction of the Word, to refraine from every evill way, to have reſpect to all the Commandements of God,

Eſay 8. 28.

God, and to make conſcience of all, even the leaſt ſins: albeit we finde our ſelves left alone, as *Eliah* the Prophet did, when they had killed the Prophets of the Lord, and digged downe his Altars; and walke in a rugged and untrodden path like *Jonathan and his Armour-bearer*, having few to follow us, or to accompany us, many to diſſwade and diſcourage us, and ſome ready to hinder us, and to pull us backe; yet let us ſay with *Peter, Though all men ſhould forſake thee, yet will I never leave thee:* and elſewhere, *Whither ſhall wee goe? thou haſt the Words of eternall life*; when Ieſus ſaid unto the Twelve, Will yee alſo goe away? And let this bee our comfort, and give us reſt, that thus it hath gone evermore with the faithfull, this hath beene the ſtate of Religion, and few in compariſon of the reſt have found the true path-way that leadeth to life and ſalvation to their endleſſe comfort.

1 Sam. 14 13.

Matth. 26. 32. Iohn 6. 68.

Thirdly, learne that the number of the wicked and reprobate is exceeding great, and the way to Hell hath many people and paſſengers that thruſt and throng by heapes that way. The way is broad, and the gate wide that leadeth to deſtruction, *and many there be that enter in thereat*, Matth. 7. We are ready to follow a multitude to evill, but Chriſt Ieſus giveth us counſell to ſhun that way, as a dangerous rocke, which the multitude treadeth. Hence it is, that the Apoſtle teacheth, 1 Cor. 1. *Not many wiſe after the fleſh, not many mighty, not many noble are called*, but the fooliſh things, weake, and baſe, and deſpiſed, and things which are not, hath God choſen, to confound and bring to nought the glory of the world. The worſt courſes have commonly the moſt followers, and the worſt number is for the moſt part the greateſt number: foraſmuch as the greateſt part are left out of the Booke of Life, and the Catalogue of Gods election. And as in the old world, when the

3

Matth. 7. 14.

1 Cor. 1. 26, 27.

2 Pet. 2. 5. Gen. 6. 22. Luke 18. 8. flood came, *all flesh had corrupted his wayes upon the earth*; so at the comming of the Sonne of man, shall he finde faith upon the earth? The greatest part shall bee given to carnall security, and worldly profits, without any respect to heavenly things. Such as came out of Egypt, were for the most part of them murmurers, and therefore perished. There were foure hundred and 1 King. 18. 19. fifty false prophets standing to plead *Baals* cause, when one onely *Elias* stood for the honour and glory of the 1 King. 22. 6. true God of Israel. There were also *foure hundred* flattering prophets against one plaine Preacher *Michaiah*, that spake the truth from his heart, yea even for the good of the King himselfe, if he had knowne the things that belonged to his owne peace, but they were hidden from him. Hereby then we learne the vanity of all such as goe about to excuse themselves, because they have many fellowes that are followers of their folly, and multitudes of companions in throngs and heapes, partakers of their evil courses. They say, We are not alone, We have a world of people in the same case. If this be all they can alleadge for themselves, and their sinnes, and their consorts, woe unto them: for as they have many joyne with them in evill, so they shall have multitudes partake with them in punishment. God will judge all the ungodly, he regardeth neither might nor multitude. What store of carcasses perished in the waters, and what heapes went to Hell among them? and Iude 15. at the last Day the *Lord will give iudgement against all men, and rebuke all the ungodly among them*, of all their wicked deeds which they have ungodlily committed, and of all their cruell speaking, which wicked sinners have spoken against him. Every man shall receive the 2 Cor. 5. 10. things *which are done in his body, according to that he hath done, whether it be good or evill*, 2 Cor. 5. 10. Hee hath evermore plagued multitudes as well as a few persons,

with

with whom it is eaſie to doe execution, inaſmuch as he commeth with thouſands of his Saints and Angels, *Jude* 14. The worſt waies have evermore found the greateſt applauſe, conſent, and countenance of the world. When it was agreed to compaſſe *Lots* houſe, they aſſembled together *both young and old, all the people from every quarter*, Gen. 19. When the golden calfe was to be made, *all the people* brake off the golden earings which were in their eares, *Exod.* 32. When *Pilate* demanded what ſhould be done with Chriſt, *they all cryed out*, Let him bee crucified, *Matth.* 27. So in maintenance of Idolatry, the zeale was ſo great, that *all with one voyce* cryed out, Great is *Diana* of the Epheſians. Every place is full of evill; the greateſt part ready to backe and bolſter it; to uphold and countenance it; and ſuch as never ſo little oppoſe againſt it, *make themſelves a prey*. Who ſeeth not what plenty is every where of Atheiſts, unbeleevers, ignorant perſons, diſobedient, ſwearers, blaſphemers, prophane, breakers of the Sabbath, contemners of the Goſpell, and what not? It is not their multitudes that can protect and patronize them, but ſhall rather encreaſe their ſorrow and puniſhment.

Gen 19.4. Exod. 32.3. Matth. 27.22. Acts 19.34. Eſay 59.15.

Laſtly, it is our duty to ſeeke, nay, to ſtrive to enter in at the ſtraight gate, that we may finde our ſelves among the *little flocke*, and joyne with thoſe few that live well. And the rather, becauſe many will ſeeke to enter in, *and ſhall not be able*, becauſe it is too late, like the fooliſh Virgins, who, when the Bride-groome had ſhut the doores, deſired to have them opened: but the Lord anſwered, *Verily, I ſay unto you, I know you not*. It muſt be our ſtudy to be in this little number. We commonly and for the moſt part ſit ſtill as a ſecure and ſenceleſſe people, as though it were the eaſieſt matter in the world to ſtep to Heaven, or as if all the world ſhould

4.

Luke 13.23. Matth. 25.12.

No eaſie matter to come to Heaven.

ſhould be ſaved. If multitudes were not of this minde, they would not ſpend all their dayes in vanity, in pleaſures and paſtimes, in chambering and wantonneſſe, in playing, in gaming and rioting, in eating and drinking, in ſurfeting and drunkenneſſe, and idleneſſe, which was the life of the *Sodomites*; as if they were borne to no other end: or as if they ſhould continue here for ever; or as if this were their vocation and calling; or as if there were no other Heaven; or as if this were the way to the Kingdome, which is the beaten path to Hell; or as if divers paſſing this way, were not now already in torments. It is commonly thought of theſe, that Heaven is as eaſily gotten and obtained, as for a man to open his mouth and breathe, and receive in the common aire; their looſe practice diſcovereth their opinion to be no other. What then, I beſeech you, is become of the Words and warning of Chriſt? is his counſell and wiſedome any way diſprooved? what is now become of the *narrow way*? where is the *ſtraight gate* that we have given us in charge to ſearch after? is the way now growne *at laſt to be wide and broad*, when there are a few onely that tread in it? Doubtleſſe, either it is ſo, or elſe theſe men glory in themſelves that they are wiſer then He, who is Wiſdome it ſelfe, and that they have found a neerer cut, and ſhorter paſſage to Heaven, then He ever knew or commended to men. But if he be the wiſedome of the Father, and have all *the treaſures of wiſedome* dwelling in him, certainely theſe men are ſtark fooles, and wholly ignorant of the right Way that leadeth to ſalvation. It is an eaſie matter to goe to Hell: we are all by nature in the way unto it, and we have many helpes and guides that offer themſelves to take us by the hand, and to conduct us, and to accompany us thither. It is the hardeſt matter that can bee in the world, to come to Heaven. All excellent things are hard,

Ezek. 16. 49.

1 Cor. 10. 30. Col. 2. 3.

Facilis deſcenſus Averni: at ſuperare gradum, ſuperaſq; evadere ad auras, hic labor, hoc opus eſt. Æneid. lib. 6.

hard, the more excellent the harder: but nothing more excellent then a Kingdome. It is a difficult matter and very uneasie to climbe up to the top of an high mountaine, or a steepe rocke; it requireth puffing and blowing, and labouring, and striving, and strugg'ing, and sweating; contrariwise it is an easie matter to runne downe an hill without any staying and stopping, without any hinderance, or interruption, or intermission. So is it the easiest matter in the world to throw our selves downe, and to plunge our selves headlong into the pit of Hell, as it was to throw ones selfe downe from the pinnacle of the Temple: but to get up to the holy Hill of God, and to attaine to the Kingdome of Heaven, this is a labour, this is a worke indeed; this cannot be done without taking up of the Crosse, without denying of our selves, without mortifying of the old man, without laying aside *the sinne that doth* so easily beset us, without using violence to shake off the hinderances that stand in the way: so that I may say with the Apostles, *If the righteous scarcely be saved, where shall the ungodly and the sinner appeare?* 1 Pet. 4. 18. Hebr. 12 1. 1 Pet. 4. 18.

Little Flocke.) Another observation from this limiting and restraining title, that the flocke is *little*, is, that it is so called, because it is little regarded in the world. Now observe in this place, that the Scripture speaketh of things, sometimes as they are in themselves and in their owne nature; and sometimes according to the account and estimation of men. A lively example of them both we have, 1 *Cor.* 1. concerning the preaching of the Word. For when the Apostle speaketh of it as it is by the ordinance of God, he calleth it *the power of God, and the wisedome of God*, Verse 24. but when hee speaketh of it as it is in the corrupt account of the sinfull world, he calleth it *a stumbling blocke and foolishnesse*, Verse 23. and *the foolishnesse of preaching*, Verse 21. *the* *Tolet. in Luc 9. pag 788.* 1 Cor. 1. 24, 23, 21, 25, 18, 2.

foolish-

fooliſhneſſe of God, and the weakeneſſe of God, Verſe 25. What then? is the publiſhing of the Goſpell in it ſelfe either a ſtumbling blocke, or fooliſhneſſe, or weakneſſe? No, in no wiſe, being mighty to throw downe all ſtrong holds: but thus the men of this world account and judge of it. To whom then is *it the power of God?* To them that are called, *Verſe* 24. to them that beleeve, *Rom.* 1.16. And to whom is it fooliſhneſſe? To them that *periſh*, 1 Cor. 1.18. So touching the flocke of God, in the eſtimation of God it is great, but in the eſtimation of the world it is as little. Thus the faithfull are called by Chriſt our Saviour, *The little ones* that beleeve in him, *Matth.* 10.42. & 18.6. But howſoever they be tendered of God, and highly in his favour, yet they finde hard entertainment at the hands of the prophane men of the world. This teacheth, that the faithfull are hated, contemned, and little regarded of wicked men. Howſoever, they that *touch them, touch the apple of his eye*, yet the ungodly account baſely and vilely of them, as if they were the ſcumme and filth of the world, or unworthy to live, or to breathe among men, or to tread upon the earth. Thus the Prophet *David* complaineth concerning himſelfe, *Pſal.* 22. I am as a worme, and a wonder among many, a reproach of men, and deſpiſed of the people. Thus alſo ſpeaketh the Prophet *Eſay*, Chap. 8, *Behold, I and the children whom the Lord hath given me, are for ſignes and for wonders in Iſrael, from the Lord of Hoſts which dwelleth in mount Sion.* So the Prophet *Zachary* complaineth, ſpeaking of the Prieſts and Levites that were earneſt to lay open the ſinnes of the people before God, *Thou and thy fellowes are men wondred at*, or they are accounted as monſters among men. Thus Chriſt ſpeaketh, *They ſhall put you out of their ſynagogue, yea the time commeth, that whoſoever killeth you, will thinke that he doth God ſervice.* The Apoſtle *Paul*

Rom. 1.16.

Matth. 10.42. & 18.6.

Doct. 5.

Zach. 2.8.

Pſal. 22.6.

Zach. 3.8.

Ioh. 16.2.

was

was no ſooner converted, but by and by he was hated, reviled, and perſecuted, who before lived in peace and preferment, in credit and countenance, in favour and friendſhip with the greateſt men. Whereupon he ſaith, 1 Cor.4. *I thinke that God hath ſet forth us the Apoſtles laſt, as it were appointed to death: for we are made a ſpectacle unto the world, and to Angels, and to men, even the off-ſcouring of all things unto this day.* And thus it is with others alſo. 1 Cor.4.9,13. 2 Cor. 11.23, 24,25.

And no marvaile. For firſt they follow goodneſſe, *Reaſ.* 1. which the men of this world cannot abide, but hate unto the death, and therefore how can it be otherwiſe? The Prophet ſaith, Pſal. 38. *They that hate me wrongfully, are multiplied, they alſo that render evill for good, are mine adverſaries, becauſe I follow the thing that good is.* If hee had followed evill, hee had beene loved of the evill. Pſal. 38.19, 20.

Secondly, they refuſe to follow wicked men in the workes of the fleſh, ſo that they thinke it ſtrange that *they runne not with them into all exceſſe of riot*, and they ſpeake evill, becauſe they are evill, of ſuch as are better then themſelves: but they ſhall give an account to him that is ready to judge the quicke and the dead, 1 *Pet.*4. If wee were of the world, the world would love his owne, but becauſe we are not of the world, but we are choſen out of world, *therefore the world hateth us*, Iohn 15.19. As then, the friends of the world are the enemies of God, ſo the enemies of the world are the friends of God, *Jam.*4. 2 1 Pet.4.4,5. Iohn 15.19.

Thirdly, the ſervant is not greater then his Lord, nor the Diſciple then his Maſter, neither hee that is ſent, greater then him that ſent him, *John* 13.16.& 15.20. If then they have called the maſter of the houſe *Beelzebub*, a Samaritane, a Wine-bibber, a friend of Publicans and ſinners, *Luke* 7.34. How much more ſhall they call them 3 Iohn 13.16. & 15.20. Luke 11 18. Matth.10.25. Luke 7.34.& 23.32.

them of his houſehold? And if they doe theſe things to *the greene tree*, what ſhall bee done to the dry and barren? *Luke* 23.32. and if they have perſecuted him, they will alſo perſecute them that belong unto him.

4 Fourthly, they know not the Father, neither his Sonne Ieſus Chriſt, and therefore no marvaile if he will not know them, no marvaile if they doe not know his Children. The world doth not know the Sonnes of God, neither the love of the Father toward them, neither their love toward the Father, becauſe they know not the Father himſelfe, *Joh.* 15.21. & 1 *Joh.* 3.1. God is not their Father, neither they his children, and therefore his children are ſtrange to them.

Ioh. 15.21. & 16.3.

5 Laſtly, the ungodly are the ſeed of the Serpent, that is, the children of the Devill, and he *their father*, whoſe luſts and will they performe, and whoſe expreſſe Image they repreſent, *Joh.* 8. This the Lord ſaith, Gen. 3.15. *I will put enmity betweene thee and the woman, and between thy ſeed and her ſeed, it ſhall bruiſe thy head, and thou ſhalt bruiſe his heele.* To this purpoſe *Salomon* ſpeaketh, Prov. 29.27. & 28.4. *An uniuſt man is an abomination to the iuſt, and he that is upright in the way, is abomination to the wicked.* The wicked hate the godly wrongfully, and without cauſe, the godly hate them worthily, (not ſimply their perſons, but ſo farre as Gods Image is defaced) as the old Serpents brood, and therefore account of them no otherwiſe then they doe of their Father. For as every one that *loveth him that begate, loveth him alſo that is begotten of him:* ſo they that hate him that begetteth to his corrupt image, hate them alſo that are begotten of him. The hatred of the ungodly, whereby they abhorre the faithfull, for their faiths ſake, which is good: nay, for their Fathers ſake, which is God, is implacable, and never can they be reconciled; it may not therefore ſeeme ſtrange, if the godly doe not onely

Ioh. 8.44.

Prov. 29.27. & 28.4.

1 Iohn 5.1.

hate

hate ungodlineſſe, but the deſperate ungodly alſo themſelves for their ungodlineſſe, as we hate not onely the poiſon of the Serpent, but the Serpent for the poiſons ſake. But it will be ſaid, We are commanded to love our enemies, to bleſſe them that curſe us, to doe good to them that hate us, and to pray for them that perſecute us, *Matth.*5. If then we muſt love them, we may not hate them. I anſwer, It is true, wee are charged to love our enemies, but not Gods enemies, nor the enemies of godlineſſe, ſo farre as they may bee diſcerned ſo to be. For we muſt make a difference betweene his enemies and ours. Wee muſt love them that are enemies to our perſons, but not thoſe that are enemies (ſo farre as they are enemies) to our profeſſion, and for the profeſſion ſake. It will be objected further, Are we not bound to love every creature of God, ſeeing hee *ſaw them all to be very good?* and are we not charged to love all men as they are men? and not onely to embrace *brotherly kindneſſe*, but *love* in generall? I anſwer, It is true, we are commanded to love all men as men, and every creature as it is a creature created of God, and not to hate and abhorre any of them as they are the worke of his hands: but ſo farre as the Image of God is deformed and disfigured in them, wee may hate them, and we ought to hate them: Nay, the more this Image of God is ſtained and corrupted, the more we are to diſlike them, and deteſt them. God himſelfe *hateth* the wicked with a perfect hatred, *Rom.*9. *Mal.*1. Now we are entred into a covenant with God, to have the ſame friends, and the ſame enemies: his friends muſt be our friends, and his enemies muſt bee our enemies. This made the Prophet ſay, *Doe not I hate them, O Lord, that hate thee? and am I not grieved with thoſe that riſe up againſt thee? I hate them with perfect hatred, I account them mine enemies*, Pſal.139. Wee muſt therefore be at

Obiect. Matth.5.44.
Anſw.
Obiect. Gen.1.31.
2 Pet.1.7.
Anſw.
Rom.9.13. Mal.1.3.
Pſal.139.21, 22.

peace

peace with them that are at peace with him, and wee must have continuall warre with them that are at warre with him, even as the Lord himselfe professeth to *Abraham*, that he will *blesse them that blesse him, and curse them that curse him*, Gen. 12.3.

Ge 1.12 3.

Vse 1. First, conclude from hence, that we must take heed we despise not one of these little ones. For though they be little, yea nothing at all, and lesse then nothing in the eyes of the world, yet we may not set them at nought, whom the Lord Iesus will at the last day set at his right hand; neither make them our footstoole, that shall *sit uponseates, and iudge the Angels, nay the world.* There are sundry motives to move us to beware of hating and despising them, all of them of great force and moment. First, their Angels in Heaven doe alwaies *behold the face of the Father* which is in Heaven, and they are ready, *as ministring spirits*, to minister for them that shall be heires of salvation, and are armed with power against them that are their enemies, and heires of wrath and destruction. For wherefore are they said to *behold the face of God*, but because they stand about the Throne of God as their King, waiting his appointment to doe his will, and to send them to safegard his servants that are so smally set by of the world? Secondly, the Sonne of man *came to save them*, therefore wee may not condemne them; he loved them with perfect love, therefore we may not hate them with perfect hatred, *Mat.* 18. 11. It is God that justifieth? who shall dare to condemne? Thirdly, such as receive them, *doe receive him*; and contrariwise, such as hate them, doe hate him: such as persecute them, *doe persecute him*: such as revile them, doe revile him, because hee accounteth this as done to himselfe, and esteemeth himselfe wounded thorow their sides. Fourthly, woe to such as any way offend these, though they bee *little ones*, it were better that

Matth. 18. 10.
1 Cor. 6 2,3.

Heb. 1,14.

Matth. 18.11.

Matth. 18.5.

Acts 9.5.

that *a milſtone were hung about their necke*, and that they were drowned in the depth of the Sea. An offence is ſometimes taken, and ſometimes given. An offence onely taken, is not to bee regarded, as not being given, *Matth.* 15. 14. neither yet in it ſelfe any ſinne. The Phariſes were offended, but Chriſt Ieſus giveth a precept, *to let them alone*. For no man muſt bee hindred from doing his duty, becauſe offence is taken thereby, foraſmuch as that were to ſubject the Precepts of God to the pleaſure of man. Chriſt himſelfe and his Goſpel were *a rocke of offence, and a ſtone to ſtumble at*, Eſay 8. 14,15. Rom. 9. 32, &c. Offence was taken ſometimes at the meanneſſe of his perſon, and ſometimes at the matter, or manner of his doctrine, howbeit the fault was not in Chriſt, but in the Iewes and Phariſes themſelves, who looked for a Meſſiah, not ſuch as is deſcribed in the Scripture, but ſuch as they had framed and hammered in their owne braines by miſunderſtanding the Scriptures. An offence given is in the nature thereof a ſinne, of which Chriſt Ieſus ſpeaketh in that place of offending the little ones. This is ſometimes barely given, but not taken, God prevēting the evil that might come thereof, & ſanctifying thoſe with his grace that behold the offence, that they are not corrupted by it, or intangled in it: and ſometimes it is both given and taken, ſo that others are taken and overtaken in the ſame manner. This is a ſinne againſt God and man, which becommeth ſo much the greater, when it is both offered and accepted, of which *Paul* giveth a charge, 1 Cor. 10. *Give none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God*, that is, to none, either within or without, to beleevers or unbeleevers. But doth the offence given, excuſe thoſe from all fault, to whom it is given? or doth it give them freedome from guilt and puniſhment, being drawne away, and entiſed by others?

Matth. 18. 6.

Matth. 15. 14.

Eſay 8. 14, 15.

Rom. 9. 32.

1 Pet. 2. 6.

Luke 2. 34.

1 Cor. 1. 23.

1 Cor. 10. 32.

Obiect.

Answ. I answer, No, in no wise. This was the sinne of *Elies* sonnes, who by their evill life caused the people to abhorre the offerings of God: yet notwithstanding God threatneth to bring an heavy judgement upon Israel, at
1 Sam. 3. 11. which, *both the eares of every one that heareth it should tingle.* As then a woe is denounced against such as give offence, so is a woe due to such as take it when it is given. For the Commandement of God ought to bee of more force with us, to keepe us within the compasse of our duty, then all the evill examples of men to corrupt us, and hinder us from it, that so wee may shew our selves to be the Sonnes of God in the middest of a froward and crooked generation, among whom we must shine as lights in the world, *Phil.* 2. 15.

2 Secondly, let us not marvaile that the world hateth us: rather it were to bee marveled, if they should not hate us, that hate the Lord, and cannot abide to be tyed to his Commandements, which are most grievous and irkesome, and toylesome unto them. Neither let us
1 Ioh. 3. 13. *wonder concerning the fiery triall,* which is to try us, and
1 Pet. 1, 7. & 4. 12. to make our faith much more precious then gold that perisheth, as though some strange thing had hapned unto us: but rather let us rejoyce, inasmuch as wee are partakers of Christs sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy, 1 *Pet.* 1. 13. Such is our weakenesse and infirmity, yea such is our love and liking to our selves, and our owne ease, that we desire freedome from all troubles, and rather are ready to joyne with the wicked, then we would willingly suffer any thing, or be hated of them.
Psal. 30. 6. We are prone to say in our prosperity, *I shall never bee moved*; and therefore when wee begin to be evill spoken off for righteousnesse sake, and heare slanders and reproaches on every side, we take the matter so heavily and haynously, and looke so strangely upon it, as if we

we had never heard of any ſuch condition; or as if the Saints of God had never endured like perſecution; or as if the Word of God had never ſpoken word of enduring affliction; or as if it were not the beaten path that bringeth us to ſalvation; or as if Satan and his inſtruments had put on a new affection, and altered their former diſpoſition. How have wee forgotten, that all the ſervants of God from righteous *Abel* to theſe preſent times have ſuffered tribulation? and therefore it may not bee thought any novelty, foraſmuch as they have done this to the *Prophets* and people that were before us. Wee have forgotten what befell our Lord and Maſter, *who endured the Croſſe, and deſpiſed the ſhame,* and is ſet downe at the right hand of his Father. Wee have forgotten that wee muſt walke through *goodreport, and evill report, through honour and diſhonour.* Wee have forgotten that the holy Apoſtles went away from the Councell *reioycing*, that they were accounted worthy to ſuffer any thing for Chriſts ſake. Wee have forgotten that the beleeving Hebrewes ſuffered *with ioy the ſpoyling of their goods*, knowing that they had a better inheritance reſerved for them in the Heavens, and an enduring ſubſtance that ſhould never fade, nor faile, nor fall away.

Matth. 5.12.

Heb. 12.2.

2 Cor. 6.8.

Acts 5.41.

Heb. 10.34.

Thirdly, give no occaſion of offence to wicked worldlings to open their mouthes againſt us, to ſpeake evill both of us, and of our profeſſion. The Apoſtle warneth us *to cut off occaſions* from them that ſeeke occaſions, 2. *Cor.* 11. And hee warneth young women to guide their houſes, and to *give no occaſion* to the adverſary to ſpeake reproachfully, 1 *Tim.* 5. Theſe are they that watch for our halting and ſlipping, as the Fowler doth for the Bird, or the Hawke for his prey. They lay nets and ſnares to catch the ſimple and heedleſſe ſoule. It is meat and drinke to them, if they can take

3

2 Cor. 11.12.

1 Tim. 5.14.

them at any advantage. If wee ſuffer reproofe and reproach wrongfully, happy are we, and great is our comfort, we have no cauſe of griefe and ſorrow, but rather of rejoycing, reſting in the teſtimony of a good conſcience, and the approbation of Gods Spirit, who ſhall bring forth *thy righteouſneſſe* as the light, and thy judgement as the noone day. Thus wee ſee in the faithfull, Pſal. 44. *Thou haſt given us like ſheepe appointed for meat, thou makeſt us a reproach to our neighbours, a ſcorne and deriſion to them that are round about us; thou makeſt us a by-word among the Heathen, a ſhaking of the head among the people, &c. all this is come upon us, yet have we not forgotten thee; neither have we dealt falſely with thy Covenant, &c.* But if we ſuffer as evill doers, wee have no comfort at all in any ſuch ſufferings, but rather much diſcomfort, and matter of ſorrow and mourning.

Pſal. 37. & 44. 21, 12, 13, 17.

4 Fourthly, let us from the hatred and harſh entertainment we finde in the world, be perſwaded to knit our ſelves more cloſely to the reſt of the faithfull, that are brethren of the ſame Father, ſervants of the ſame Maſter, and members of the ſame body. Foraſmuch therefore as we are hated in the world, and of the world, let us cleave the more cloſely to God our Father, and to Chriſt our head, *John* 15. 17, 18. who commandeth us to love one another; Hence it is that Chriſt ſaith, *I have declared unto them thy Name, and will declare it, that the love wherewith thou haſt loved me, may be in them, and I in them.* Touching this brotherly kindneſſe, obſerve theſe three circumſtances, the manner, the time, and the perſons. The manner of it muſt bee earneſtly, fervently, conſtantly, and in truth: not faintly, not coldly, not hypocritically, not in ſhew onely; for ſo did *Cain* love his brother. The time muſt be at all times, every ſeaſon is the ſeaſon thereof fit to practiſe it: not in proſperity onely, and when they have little or no

Joh. 15. 17, 18. & 17. 26.

need

need at all of us, but chiefely and eſpecially in adverſity, in time of dearth, and famine, which is the time of the triall of our love, as Pro. 17.17. & 18.24. *A friend loveth at all times, and a brother is borne for adverſity.* And touching the perſons, whom are wee to love? all the brethren, not onely the rich and wealthy, but the leaſt, the loweſt, the meaneſt, the pooreſt, among them eſpecially, whom the Lord hath choſen to *be rich in faith,* and heires of the Kingdome of Heaven. To this end, wee are warned not to have the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons, forbidding us to deſpiſe poore Chriſtians, and to reſpect onely the richer ſort of higher places that abound in earthly bleſſings. Now, to effect this brotherly love the better, and to worke it the ſooner in our hearts, wee muſt conſider ſundry motives to move us thereunto, laid before us in holy Scripture. Firſt, we ſhall be all knowne to be *the Diſciples of Chriſt* by this charity, as a ſervant is by his livery to what Maſter he belongeth, *John* 13.35. Secondly, hereby we know that we *are tranſlated from death to life,* and from the ſtate of damnation to ſalvation, becauſe we love the brethren. They are all no better then dead men, ſtarke dead in ſinnes and treſpaſſes, and lying under condemnation, that are deſtitute of this love. Thirdly, whoſoever hateth his brother, the Son of his heavenly Father, is another *Cain,* a very murtherer: and ye know that *no murtherer hath eternall life abiding in him.* If wee would ſcorne to bee blotted and branded with ſuch an odious name, it behooveth us to avoid and beware the like practice, as well as the title. It is in vaine for us to goe abont to ſhun and ſhake from us the name, ſo long as we reſemble his nature. Nay we are like the Devill himſelfe, who was *a murtherer* from the beginning, *Joh.* 8. When the Prophet told *Hazael* of his barbarous and horrible cruelty that hee

Prov. 17.17. & 18.24.

Iam. 2.1, 2, 5.

Motives to worke true love in us.

1 Ioh. 13.35.

2 1 Ioh. 3.14.

3 1 Ioh. 3.15.

Iohn 8.44.

ſhould ſhew againſt the children of Iſrael, he ſeemed to ſcorne it, and to ſtartle at it, as at an hideous matter, *Is*
2 King.8.13. *thy ſervant a dog, that he ſhould doe this great thing?* but what availed this? or was he one inch the further from it, becauſe he put it away from him? No doubtleſſe. So what ſhall it profit theſe men to caſt from them thoſe names of *Cain* and his father the Devill, and think they have wrong offered them to be ſo eſteemed: whē in the meane ſeaſon they nouriſh malice and miſchiefe in their
4 ſinfull hearts? Fourthly, hereby we know that we are
1 Ioh.3.19. *of the truth*, and ſhall aſſure our hearts before him, by the oppoſition of the world, 1 *Joh.*3.19. ſo that from hence we ſhould gather great conſolation and aſſurance to our ſelves, that we are not married to the world, but are di-
Iam.4.4. vorſed from the world. If we be the *friends of the world*, we become the enemies of God, becauſe the friendſhip
5 of this world is enmity with God. Fiftly, love is of
1 Iohn 4.21. God, and *every one that loueth, is borne of God*, and know-
Iohn 17.3. eth God; whereas he that loveth not God, knoweth him not, 1 *Joh.* 4.21. howbeit this is eternall life, to
6 know him, *Joh.*17.3. Sixtly, God hath loved us firſt,
1 Iohn 4.9. when we deſerved no love, but to bee hated, whereas
Rom.5.8. we often hate thoſe that deſerve to be loved: yea he ſo loveth us, that hee ſent his Sonne, his onely begotten Sonne, whom he loved, and in whom he is exceedingly well pleaſed, that wee might live through him. Is not this love of his toward his enemies ſtrong enough, to worke love againe in us toward our brethren? O what a little feeling have we in our hearts of the love of the Father, if it cannot worke thus much in us, to cauſe us for his ſake to love his children? The bright beames of the love of the Sunne of righteouſneſſe did never ſhine upon us to quicken us, if wee doe not alſo warme his Sonnes with the comfortable heate thereof.
7 Seventhly, we have boldneſſe *to lift up our heads in the*
1 Iohn 4.17.

Day

Day of Judgement, becauſe as hee is, ſo wee are in this world; if we be regenerate, we are partakers of the heavenly nature, ready to render love for love. Laſtly, 8
if we ſay we love God (as who will not ſay it, and how many ready to ſweare it) and yet hate our brother, *we* 1 Iohn 4. 20.
are lyers, and ſpeake not the truth: for he that loveth & 5. 1.
not his brother whom he hath ſeene, *how can hee love God whom he hath not ſeene?* foraſmuch as every one which loveth him *that begate*, loveth him alſo that *is begotten* of him, 1 *Joh.* 5. 1. All theſe are as ſo many chaines, whereunto I might adde ſundry other linkes, to couple us together, and to hold us cloſe one to another. If we breake theſe bands in ſunder, that nothing will hold us, like the man diſtempered and diſtracted in the Goſpel, How can we have any communion with God, that have no fellowſhip with the brethren?

Fiftly, we all have need of patience, ſeeing wee are 5
aſſured to finde ſuch as will be ſure to exerciſe it, and we muſt earneſtly crave it of the God of patience. For how ſhall we goe thorow-ſtitch with our profeſſion, for which we ſhall not onely be little eſteemed, but hated of all men, except we *poſſeſſe our ſoules with patience* Luke 21. 19.
againſt the contempt, which all for Chriſts ſake are Heb. 10. 36.
ſubject unto in this preſent world? We are commonly eſteemed as the reffuſe and off all of all others, but let us keepe faith and a good conſcience, and then ſay with the holy man *Job*, whoſe patience and conſtancy was many wayes prooved; and ſundry falſe imputations charged upon him, *Behold, my witneſſe is in Heaven, and* Iohn 16. 19.
my record is on high. And with the Apoſtle, *With me it* 1 Cor. 4. 3.
is a very ſmall thing that I ſhould be iudged of you, or of mans iudgement: yea, I iudge not mine owne ſelfe. The Faithfull are Gods hidden Ones, deare to him, and beloved of him. And as they are the members of Chriſt, ſo he accounteth his body after a ſort maimed and un-

perfect without us, for He is the Head over all things
Ephes.1.23. to the Church, which is his body, *the fulneſſe of him that filleth all in all*, Eph. 1.23. where the Apoſtle ſheweth, that his body is his fulneſſe. Is it not a blemiſh and deformity in the naturall body, wherein one member onely (if it bee but a little finger) is wanting? ſo Chriſt Ieſus ſhould be unperfect, as a body maimed and disfigured, if any of his members ſhould be miſſing, which hee will not ſuffer to bee taken from him. If at any time great men favour and reſpect us, we paſſe not greatly, what inferiour perſons thinke of us. So ſhould it be with us concerning the matter in hand, we ought to digeſt the diſgraces and reproaches of the world more eaſily and with all patience, conſidering the mighty God and Chriſt his Sonne and our Saviour have
Rom.8.31. us in ſuch eſtimation. For if God bee *on our ſide*, who ſhall be *againſt us?* Wee commonly affirme, A friend in the Court is as good as a penny in the purſe, and we finde it ſo. If then wee have a friend in the Court of Heaven, which is the higheſt Court, and from whence lyeth no appeale, we ſhall not need to feare, or be diſquieted, what man doth, or can doe unto us. And if we had the greateſt friends that can be upon the earth, what benefit can we promiſe to our ſelves by it, when he that is higher then the higheſt, is our enemy?

6 Laſtly, as wee are hated, and ſhall bee hated in the world, ſo we muſt learne and acknowledge that it is not lawfull to avenge our ſelves, or to recompence and requite like for like, but we muſt *love our enemies*, Matth.
Matth.5.44. 5.44. and forgive them, *Luke* 17.3. 2 *Cor.* 2.10. and
2 Cor. 2.10. pray for them, *Acts* 7.59. Hence it is that the Apoſtle
Acts 7.59. teacheth, Rom. 12.19. *Avenge not your ſelves, but rather give place unto wrath, for it is written, Vengeance is*
Luke 17.3. *mine, I will repay, ſaith the Lord.* He is the Iudge of the
Rom.12.19. whole world, and to him it belongeth to puniſh: and

ſhall

ſhall not the Judge of the whole world deale uprightly? He judgeth without all paſſion or perturbation, whereas we are partiall and paſſionate, and ſometimes peeviſh in our owne cauſes. It is the office of God that properly belongeth to him, *to revenge* all our wrongs whatſoever, who will more ſharpely and ſeverely right our cauſes, then any other man can doe; whereas if we be avengers of our owne private injuries, wee make our ſelves Iudges of the earth, we take upon us the perfect knowledge of all things, we make our ſelves ſearchers of the heart, wee wreſt the ſword of juſtice from the Magiſtrate, nay, we uſurpe the office of God, and make our ſelves to be witneſſes, parties, and puniſhers in our owne matters, which was never allowed in any Court where there was any colour of upright dealing, and we cannot expect the Divine revenge, which onely keepeth due meaſure and proportion betweene too much, and too little. Gen. 18.25. Pſal. 94.1.

Little flocke.) The laſt obſervation taken from the limitation added to the flocke of Chriſt that it *is little*, and ariſing from the former interpretation, is, that it is ſaid to bee *little*, in reſpect of the opinion that theſe poore ſheepe have of themſelves. Their hearts are not *haughty*, neither are their eyes *lofty*, neither doe they exerciſe themſelves in *great* matters, or in things too *high* for them, but they behave themſelves *as a child*, that is weaned from his mother, their ſoule is even as a weaned childe. This teacheth us, that the faithfull are little and lowly in their owne eyes. This we learne by ſundry examples in the Old and New Teſtament. *Jacob* an holy Patriarke ſaith of himſelfe, *Gen.* 32. 10. I am not worthy of the *leaſt of all* the mercies, and of all the truth which thou haſt ſhewed to thy ſervant. Thus doth *Abraham* the Father of the faithfull confeſſe in his prayer, *I have taken upon me to ſpeake to my Lord,* Pſal. 131. 1, 2. *Doct.* 6. Gen. 32. 10. & 18. 27.

which

which am but duſt and aſhes, Gen. 18. *Ezra* the learned Scribe of God was *aſhamed and bluſhed* to lift up his face to God, *Ezra* 9. 6. *Job* a juſt and upright man, one that feared God, and eſchewed evill, who had none like to him in the earth, anſwered the Lord and ſaid, *I am vile, what ſhall I anſwer? I will lay mine hand upon my mouth, once have I ſpoken, yea twice, but I will proceed no further; yea, I abhorre my ſelfe*, and repent in duſt and aſhes. The Prophet *Eſay* cryeth out, *Woe is me, for I am undone*, becauſe I am a man of uncleane lips, Chap. 6. 6. The like we might ſay of *Moſes*, *Exod.* 4. 10, 13. of *Jeremy*, chap. 1. 6. and of *Daniel*, chap. 9. 8. *John Baptiſt* maketh it knowne, that he was *not worthy to unlooſe the ſhooes latchet of Chriſt* that came after him, albeit among them that were borne of women, there hath not riſen a greater then he. The Prodigall Sonne, being come to himſelfe, and to his Father, confeſſeth, *Father, I have ſinned againſt Heaven, and in thy ſight, I am no more worthy to be called thy Sonne.* The Publican, being come up to the Temple to pray; ſtood a farre off and would not lift up ſo much as his eyes unto Heaven, but ſmote upon his breſt, ſaying, *O Lord, be mercifull to me a ſinner.* So *Paul* teſtifieth that he was as one *borne out of due time*, not worthy to be called an Apoſtle; not onely the *leaſt of the Apoſtles*, 1 Cor. 15. 8. but the *leaſt of all the Saints*, Ephes. 3. 8. and the greateſt of all ſinners, 1 *Tim.* 1. 15.

Ezra 9. 6. Iob 1. 1. & 4. 3, 4. & 42. 6. Eſay 6. 6. Exod. 4. 10, 13 Ier. 1. 6. Dan. 9 8. I hn 1, 27. Matth. 11. 11. Luke 13. 21. & 18. 13. 1 Cor. 15. 8, 9. Ephes. 3. 8. 1 Tim. 1. 15.

Reaſ. 1. The reaſons are many and waighty. For firſt what have we to be proud of? or wherefore ſhould we advance our ſelves? we are not able of our ſelves *to thinke any thing that is good*: and without the helpe and aſſiſtance of Chriſt we can doe nothing at all, *Joh.* 6. ſo that to be proud of our ſelves, is to be proud of nothing. 2 Cor. 3. 5.

2 Secondly, they know their ſinnes to be moe in number then the haires of their head, that they provoke him every

every day, and are not able to answer him one of a thousand: *their iniquities are increased over their heads*, and their transgressions are gone up to the Heavens, *Ezra* 9. 6. so that it is his mercy, that they are not utterly consumed. The more the Lord vouchsafeth his grace unto them, the more they behold their owne waies, and are privy to their owne wants. They know they have many knowne and open sinnes. They know they stand in need to pray to God to clense them from their *secret faults*. They know they must begge of him, to keepe his servants *from presumptuous sinnes*, that they may not have dominion over them. They know they are daily to crave pardon for their errors, ignorances, and negligences, for omitting good, for committing evill. They know their owne hearts smite them, and if their *owne hearts condemne them*, God is greater then their hearts, and knoweth all things. And have they not therefore cause in all these respects to hang downe their heads, and to humble themselves in the sight of God? As for the ungodly, it is not so with them, they are blinde and can see nothing; they are deafe and will learne nothing; they are senceless and can feele nothing, be it never so palpable.

Ezra 9. 6. Lam. 3. 22. Psal. 19. 12, 13. 1 Ioh. 3. 20.

Thirdly, Christ Iesus hath left himselfe as a patterne and president unto us, for he is *meeke and lowly in heart*, Matth. 11. 29. who being in the forme of God, and thinking it no robbery to bee equall with God, tooke upon him the *shape of a servant*, and made himselfe of no reputation. Thus he humbled himselfe, and became obedient unto the death, even the death of the Crosse. Yea, he disdained not to *wash the feet* of his Disciples, and gave them *an example* what they should doe, even as he had done to them. Thus he that was both God and Man, the Lord of Heaven and earth, the eternall Sonne of the Father, the *brightnesse of his glory*, the expresse

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Matth. 11. 29. Phil. 2. 6, 7. Ioh. 13. 5, 15. Heb. 1. 3.

preſſe Image of his perſon, the Heire of all things, upholding them by the Word of his power, the King and Prieſt of his Church, did ſtoope downe and abaſe himſelfe for us, even to the death, and that alſo the curſed
Luke 22.27. death of the Croſſe, and *was in the world as he that ſerveth*, Luke 22. 27. Ought not we therefore to ſet evermore his example before our eyes, as a glaſſe to looke upon, and in lowlineſſe of minde each one of us to eſteeme of others better then of our ſelves, that the ſame minde might be in us which was in him?

4 Fourthly, wee are but duſt and aſhes, whether we conſider our riſing or our falling, our beginning or our
Gen. 3. 19. ending, our firſt or our laſt: *for duſt we are, and to duſt*
Iob 1. 21. *ſhall we returne*, Gen. 3. We *brought nothing with us* in
1 Tim. 6. 7. this world, and it is certaine we can *carry nothing* out. Is not the baſeneſſe of the matter out of which we were formed, and into which wee ſhall bee reſolved, argument waighty enough to pull downe every high conceit of our ſelves, and to preach humility unto us?

5 Laſtly, God giveth all men ſomewhat to humble themſelves in ſoule, or in body, or in name, or in ſome that are neere unto them, or in all theſe combined together, at leaſt if they know themſelves. It is an hard matter to know our ſelves aright, for few doe it. Wee are for the moſt part ignorant of our ſelves, and ſtrangers at home, how quick-ſighted ſoever we are abroad. Wee cannot looke upon our ſelves, or caſt our eyes about us, but we have cauſes and occaſions of humiliation, as *Jacob*, after he had wraſtled with God, had his
Gen. 32. 25, 31. thigh out of joynt, and *he halted of it* all the dayes of his life afterward, *Gen. 32.* So had the holy and bleſſed
2 Cor. 12. 7, 8, 9. Apoſtle *Paul a ſplinter in the fleſh*, the meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure through the abundance of revelations that were given unto him. And albeit he beſought the Lord thrice that

it

it might depart from him, yet he obtained it not, but received this gracious anſwer, *My grace is ſufficient for thee, for my ſtrength is made perfect in weakeneſſe.* The beſt ſervants of God therefore have had ſomething to caſt them downe even to the ground, and if wee have not eyes to ſee this which every where offereth it ſelfe before us, we are blinde, and can ſee nothing at all.

Firſt of all this ſerveth for reproofe, and that of ſundry ſorts of perſons. It giveth a checke to all Iuſticiaries and Merit-mungers, who, like Phariſes, being ignorant of Gods righteouſneſſe, and going about to *eſtabliſh their owne righteouſneſſe*, have not ſubmitted themſelves to the righteouſneſſe of God. Such men ſwelling very bigge with the winde of their owne workes, are farre from the humility and humbleneſſe of minde which we read to have beene in all the Saints of God from the beginning. The continuall ſong and ſaying that hath beene evermore in the mouthes of all the godly, of the Patriarkes, of the Princes, of the Kings, of the Captaines, of the Prieſts, of the Prophets, of the Apoſtles, and of all true Converts and penitent perſons, when they ſpeake of themſelves, hath beene this, *I am not worthy*, as we have noted before. On the other ſide, as they take away all worthineſſe from themſelves, *and caſt downe their Crownes at the feete of him that ſitteth upon the Throne*; ſo when they ſpeake of God, they give all praiſe and honour, and aſcribe all worthineſſe to him, *Thou art worthy, O Lord, to receive glory and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created.* Secondly, all ſuch as are *boaſters* and *proud* perſons, heady, high-minded, and there are not a few of thoſe, whoſe practices cannot ſtand with true humility. Some are boaſters of falſe liberality, like cloudes without raine, or bubbles of water that riſe up and ſuddenly vaniſh away. Such were

Vſe 1.

Rom. 10. 3.

Rev. 4. 10. & 11.

Rom. 1. 30.
2 Tim. 3. 21.

Ananias

Acts 5.3,8. *Ananias* and *Saphira* his wife, who *kept backe part of the price* of the Land they ſold, and yet boaſted of their bounty, as if they had brought the whole price, and had ſold it for ſo much onely. Some are boaſters of falſe obedience, as if they had dealt ſoundly and ſincerely with God, and yet offer unto him a lame ſervice, as it were *a blinde* and maimed ſacrifice which he abhorreth. Such was *Sauls* oblation, which was indeed *rebellion*, yet he gloried that he had done all that the Lord commanded, and had left nothing undone. This boaſting of his ſincerity was a notable diſcovering of his hypocriſie. Some are boaſters of perfection, as if they had gone as farre as God preſcribed, like ſuch as thinke themſelves at their journeis end as ſoone as they are ſet forth out of doores. Such was *the yong man* in the Goſpell, that profeſſed hee had kept the whole Law *from his youth*, which notwithſtanding is not poſſible through the fleſh; who ſaid to our Saviour, *All theſe things have I performed, what lacke I yet?* Such was the Church of Laodicea, *Revel.*3.17. which boaſted ſhee was *rich* and had *need of nothing*, and knew not that ſhe was wretched and miſerable, and poore, and blinde, and naked. Such alſo are they that boaſt of workes of ſupererogation, ſwelling like a bladder till they be ready to burſt againe, as if they were able to doe more then God requireth at their hands, and had more ſtrength then ever he gave them. Theſe make themſelves *over-juſt*, and are indeed over-unjuſt. Some boaſt of their ſinne and wickedneſſe, in filthineſſe and prophaneneſſe, in whoredome, in drunkenneſſe, and beaſtlineſſe, as if a ſicke man ſhould glory in his ſickneſſe, in his wounds, and ulcers, in his boiles, and blaines, and bliſters, in his running and putrifying ſores, which no man that is ſober and well in his wits would doe. Sinnes are the ulcers and *ſores* of the ſoule, at which we ſhould

Mal.1.8.
1 Sam.15.13, 20.
Matth.19,20.
Rom.8.3.
Revel.3.17.
Eccleſ.7.16.
Pſal.38.5.

ſhould rather bluſh then boaſt: and of which there is cauſe why we ſhould be aſhamed rather then any way enamored. Some ſilly ſoules boaſt of their ignorance, that they know nothing, neither God, nor themſelves, neither any thing pertaining to the ſalvation of their ſoules, as if a man ſhould glory that he liveth in a dungeon or in the darke, and thanke God he never had the Sunne ſhining in his face all the daies of his life: or as if a ſubject ſhould boaſt, he never knew any of the Princes Lawes, or a ſervant that he never regarded to know the will and pleaſure of his Maſter. Such are ſilly fooles, and love their owne folly, and are to be pitied for their ſimplicity. Some boaſt of their hypocriſie, that they can carry matters ſo cloſely and ſo cunningly, as not to be eſpied; never conſidering that *there is* Luke 12. 2.
nothing covered that ſhall not be diſcovered and revealed. Some boaſt of their felicity and proſperity, ſome of their riches, ſome of their honour and nobility, all which the Apoſtle eſteemed as *dung* in compariſon of Phil. 3. 8.
the righteouſneſſe of Chriſt, that hee might win him: nay, he would not glory in divine revelations, leſt hee ſhould be exalted, but rather in his *infirmities*, that he 2 Cor. 12. 9.
might be humbled by them, and that the power of Chriſt might be magnified in him.

Secondly, let us not thinke highly of our owne gifts, neither yet be high-conceited of our abilities, as proud perſons that riſe early to praiſe and admire themſelves, becauſe no man elſe will doe it, or can doe it. We have ſundry exhortations and admonitions in holy Scriptures to this purpaſe, as Rom. 12. 2, 16. *Minde not high* Rom. 12. 3, 16
things, but condeſcend to men of low eſtate, be not wiſe in your owne conceits. And againe, Verſe 3. *Let every man thinke ſoberly of himſelfe*, according as God hath dealt to him the meaſure of faith, and let him not think more highly of himſelfe then he ought to thinke. So like-

Prov. 3.7. likewiſe, Prov. 3. 7. *Be not wiſe in thine owne eyes, feare the Lord, and depart from evill.* So we are alſo charged,
Rom. 12.10. *in giving honour, to goe one before another,* Rom. 12. 10. for there is little hope of a conceited foole, that thinketh better of himſelfe then any beſides, and is ſo blinde that he cannot ſee his groſſeſt corruptions that are as beames in the eyes; nay, is ſo weake in judgement, that he thinketh his blemiſhes to bee ornaments, and his vices to be vertues in himſelfe. Therefore *Salomon*
Prov. 26.12. ſaith, Prov. 26. 12. *Seeſt thou a man wiſe in his owne conceit? there is more hope of a foole then of him.* Let us examine our ſelves, whether we bee indeed lowly or
Matth. 5.3. not, and that by theſe rules. Firſt, if we be *poore in Spirit*, knowing and evermore meditating upon our infirmities, inſufficiences, weakneſſes, imperfections, defects and faults, labouring thereby to underſtand them better, and better, and to heale them the ſooner; this is one ſigne of humility. Secondly, if wee deſpiſe and diſgrace none, though never ſo meane, and reject not the opinion and judgement of any, though much more unlearned then our ſelves, and farre inferiour to our
Gen. 21.12. ſelves. *Abraham* muſt ſometimes be content to *hearken to the voice of Sarah*, the higher to the lower, the man to the woman, the husband to the wife. *Moſes* the great Prophet of the Lord and the Church, muſt
Exod. 18.24. learne of *Jethro his Father* in law. *Naaman* a Maſter
2 King. 5. 1, 4, 12. and great *Captaine, and honourable*, thought it no diſparagement to himſelfe and his high place, to follow the aduice firſt of his poore Maid-ſervant, and afterward of his Men-ſervants, or elſe that foule leproſie had cleaved unto him for ever. *David*, a mighty man of warre, and anoynted to be King, diſdained not the wiſe counſell of
1 Sam. 25. 33. *Abigail* a woman, and therefore kept himſelfe from ſheading of blood, and bleſſed God for it. *Apollos* was an eloquent man, fervent in the Spirit, and mighty in

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the Scriptures, who watered where the Apoſtle *planted;* Acts 18. 24.
yet *Aquila* and *Priſcilla* tooke him unto them, and ex- 1 Cor. 3. 6.
pounded unto him the way of God more perfectly. It
was an evident ſigne that *Job* was humble in his owne
eyes, in that he did not *deſpiſe the cauſe of his* Man-ſer- Iob 31. 13,
vant, or of his Maide, when they contended with him, 15.
but conſidered with himſelfe, that he which made him
in the wombe, faſhioned them alſo, and that one for-
med them all. Thirdly, if we ſubmit our ſelves to bee
governed by the wiſedome of God revealed in his
Word. This ſubmitting and ſubjecting of our ſelves,
maketh ſimple men become wiſe, yong men to be wiſer
then their *Elders*, and ſuch as have beene taught, wiſer Pſal. 119. 98,
then their *Teachers*, and ſuch as have *enemies*, to goe be- 99. & 19. 7.
yond all their deepe policies, and to prevent all their Prov. 1. 4.
cunning devices. On the other ſide, if wee reject the
Word, and will not bee obedient unto it, making it a
lampe unto our feet, and a *light* unto our pathes, there is Pſal. 119. 105.
no true wiſedome at all in us, *Jer.* 8. 9. The Word is able Ier. 8. 9.
to make us wiſe to ſalvation, 1 *Tim.* 3. 15. which is the 2 Tim. 3. 15.
greateſt wiſedome that can be. He that is not wiſe for
his ſoule, is a foole: let him be never ſo wiſe and wary
for the body, and let him have never ſo great reputati-
on for a wiſe man in the world, yet is his wiſedome
diſprooved. Fourthly, if we deny our ſelves, and our
owne naturall and fleſhly wiſedome. It is a very hard
matter to deny our ſelves, and our carnall wiſedome,
but it muſt of neceſſity bee done, if ever wee deſire to
come to the Kingdome of Heaven. Therefore the A-
poſtle ſaith, *Let no man deceive himſelfe: If any man a-* 1 Cor. 8. 13.
mong you ſeeme to be wiſe, let him become a foole, that he 2 Cor. 10. 32.
may be wiſe. For our high thoughts muſt be caſt downe,
that exalt themſelves againſt the knowledge of God,
and bee brought into captivity to the obedience of
Chriſt.

3 Laſtly, let us ſtudy to decke our ſelves with humility, as with a precious robe, and to crowne our ſelves with humbleneſſe of minde, as with a garland. And ſo much the rather, becauſe this adorneth all other graces, yea without this, grace is no grace. This is the direction
1 Pet. 5. 5, 6. of the Apoſtle *Peter*, *Humble your ſelves under the mighty hand of God*, that hee may exalt you in due time, *and cloathe your ſelves with humility*, 1 Pet. 5. 5, 6. And we have ſundry motives to ſtirre us up unto it. Firſt, no
Rom. 7. 18. good thing dwelleth *in our fleſh*, but evill dwelleth in us abundantly, and plentifully. All the thoughts of
Gen. 6. 5. mans heart are *onely* evill, and that *continually*. The water can ariſe no higher then nature will give it leave: ſo there is an impotency and diſability in our nature to aſcend above it ſelfe to that which is good, as unpoſſible as for the ſtreame to climbe up to the top of an high mountaine, or for a ſtone by its owne ſtrength to mount into the aire. For that which is of the fleſh, is onely fleſh. Our natur is ſtained and defiled with all manner of ſinne, and a proneneſſe to all ſorts of ſinnes from our
Iob 14. 4. & 15. 14. birth, nay, from our *conception*, which hath over-ſpred us as a filthy leproſie. The minde and underſtanding,
Pſal. 51. 5. the will and affections, the memory and conſcience, the whole ſoule and body are infected, ſo that the *naturall*
Rom. 8. 7. *man underſtandeth not the things of God*, for they are fooliſhneſſe unto him, and are ſpiritually diſcerned. Secondly, God reſiſteth the proud, and profeſſeth himſelfe to be an enemy to them, but *hee giveth grace unto*
Iam. 4. 6. Prov. 3. 34. *the humble*, Iam. 4. 6. Thirdly, our beſt gifts are wonderfully tainted and defiled. We know nothing, if wee
1 Pet. 5. 5. be ignorant hereof. What is our faith, our repentance, our ſanctification, our love, our temperance, our patience, our hope, our knowledge, but as it were the foundation or beginning of a great building, or the ſeed of grace ſowne in our hearts, rather then grace it ſelfe,

being

being compared with perfection. We know nothing as *we ought to know*, howſoever wee may thinke wee know all things. Our faith is little, and ſoone ſhaken with many doubtings, and with much *unbeleefe*. Laſtly, ſuch onely as are humble, ſhall be exalted and lifted up in due time. As the proud are ſcattered in the imagination of their hearts, ſo the humble ſhall be advanced. It is a common ſaying of Chriſt, oftentimes uttered by him, and repeated by the Evangeliſts, *Hee that lifteth up himſelfe, ſhall be caſt downe, and he that humbleth himſelfe, ſhall be exalted.* As pride goeth before deſtruction, and an high minde before the fall, *Prov.* 16. ſo on the other ſide, humility goeth before exaltation, and leadeth the way before it. All are deſirous to paſſe into the houſe of glory, but they are unwilling to enter in at the gate of humility. By this gate Chriſt himſelfe entred, and this way he hath conſecrated to all his children.

1 Cor. 8. 2. Marke 9. 24. Luke 1. 51. Matth. 23. 12. Luke 24. 11. & 18. 14.

For it is your Fathers.) Theſe words containe the reaſon, which is the promiſe of a great and wonderfull bleſſing, greater then all the world beſides. For what is this world, without reſpect and reference to the World to come? or what is all the glory of this life, without the glory of the next Life? or what is an earthly Kingdome, without the Kingdome of Heaven? Now touching the force and ſtrength of this reaſon, ſee afterward in the laſt branch. This promiſe, which is a promiſe of promiſes, or the perfection of all promiſes, as a ſpring or fountaine, hath many ſtreames or chanels iſſuing out of it, as hath beene obſerved before in the beginning. The firſt is the Author of the promiſe, not Man, not Angels, not Princes, not any creature; for this is greater then all the Angels of Heaven, and all the Kings and mighty men of the earth are able to promiſe and performe; it is God that hath promi-

ſed, who alſo will accompliſh whatſoever he hath ſpoken. And to the intent this promiſe might take the deeper root in our hearts, Chriſt Ieſus doth not call him the mighty Lord, the righteous Iudge, the God of revenge, or ſuch like, but a mercifull Father. For as before we ſhewed, that God ſheweth himſelfe a Shepheard, to teach that his Sheepe ſhall not want: ſo here
2 Cor. 12. 14. the Lord Ieſus calleth him a *Father*, to ſhew that as a Father *provideth* for his Children, ſo God loveth his, and will provide for all of them. He were a bad Shepheard that would feed himſelfe, but ſtarve and famiſh his Sheepe: ſo he were an evill father that would bee carefull for himſelfe, but careleſſe altogether for his
The meaning of the word Father. children. Now touching the meaning, this word (Father) ſo farre as it is aſcribed to God, is taken ſometimes perſonally, and ſometimes eſſentially. Perſonally, when it is reſtrained to one of the Perſons, as
Matth. 28. 19. Epheſ. 2. 3. 2 Cor. 13. 13. to the firſt Perſon in the holy and bleſſed Trinity, to wit, God the Father begetting the Sonne, and ſending forth the holy Ghoſt, whenſoever mention is made of any of the other Perſons alſo. Thus likewiſe it is taken, when it is limited to the ſecond Perſon in Trinity, to wit, God the Sonne, begotten of the Father before all
Iſay 9. 6. worlds, as Eſay 9. 6. *Vnto us a Childe is borne, unto us a Sonne is given, his Name ſhall be called Wonderfull, Counſeller, the mighty God, the everlaſting Father.* And in this ſence, the holy Ghoſt the third Perſon proceeding from the Father and the Sonne, may alſo be called *Father*, becauſe he together with the Father and the Sonne giveth being to all things. Sometimes the Word is taken eſſentially without conſideration of any perſonall relation, and then it is referred ſimply to God, and is
Deut. 32. 6. extended to all the three Perſons, as Deut. 32. 6. *Doe yee ſo reward the Lord, O yee fooliſh people? is not he thy*
Mal. 2. 10. Iam. 1. 27. *Father that hath bought thee?* and Mal. 2. 10. *Have yee*

not

not all one Father? and thus it is taken in this place for the whole God-head, the Father, the Sonne, and the holy Ghoſt, who have a Soveraigne Father-hood over the Church, loving it, defending it, delighting in it, caring for it, beſtowing all bleſſings upon it, and withholding nothing that is good from it. This title teach- *Doct.7.*
eth us, that God is the Father of his Church and Children. As a Father loveth his Children, to whom hee hath given breath and being, as he feedeth and clotheth them, nouriſheth and layeth up for them: ſo God loveth his Children to whom he hath given their firſt life, their ſecond life, and to whom he will give a third life. The firſt life is in the fleſh; the ſecond in grace; the third in glory. The firſt is a naturall life; the ſecond a ſpirituall life; the third an eternall life. The firſt is their generation; the ſecond their regeneration; the third ſhall be their glorification; and therefore he loveth them with a love infinitely above the love of all Parents toward their Children; whoſe love muſt needs be as finite as themſelves, when it is at the higheſt. What the love of Parents is toward their Children, the Scripture ſetteth downe by ſundry examples, 1 *King.*3. 26. 2 *Sam.*18,23. they rejoice at their good, *Prov.*10 1. they moutne for their trouble and evill that befalleth them, *Zach.*12 10. they comfort them in ſorrow and anguiſh, *Eſay* 66.13. they procure them what good and preferment they can, 2 *Sam.*19.37. *Gen.*17.18. they provide for the time preſent and to come, *Gen.* 49. 1. they tender them in ſickneſſe and in health, 1 *King.*14.2. they prevent dangers that doe hang over their heads, and may befall them, *Gen.*27.43. & 28. 2. they regard them in proſperity and adverſity, in wealth and in poverty, ſo that they cannot leave them, nor forget them, nor forſake them, *Eſay* 49.15. All theſe, being onely in part, and unperfectly in men, are fully, infinitely and perfectly

2 Sam.18.23. 1 King.3.26. Eſay 66.13. Zach.12.10. 2 Sam.19.37. Gen.17.18. & 49. 1. 1 King.14.2. Eſay 49.15. Pſal.103.13, 17. & 68.5. Eſay 63.16. & 69. 8. 2 Theſ.2.6.

in God, as his nature and eſſence, and therefore he commendeth his love to us above all this, *Eſay* 49. *Matth.* 7. of which places before. The Prophets and Apoſtles are full of ſuch teſtimonies, as *Pſal.* 103. As a *Father pittieth his Children, ſo the Lord pittieth them that feare him: and as the Heaven is high above the earth, ſo great is his mercy toward them that feare him.* And 68. 5. *A Father of the Fatherleſſe, and a Judge of the Widdowes is God in his holy habitation.* So Eſay 63. 16. *Doubtleſſe thou art our Father, our Redeemer, thy Name is from everlaſting.* And 64. 8. *Thou, O Lord, art our Father, we are the clay, and thou our Potter, and wee all are the worke of thine hand.* Thus the Apoſtle, 2 *Theſ.* 2. 6. The Lord Ieſus, and God *even the Father* which hath loved us, and hath given us everlaſting conſolation, comfort your hearts.

Reaſ. 1. This title is indeed proper to God alone; that albeit there be that are called Fathers, as indeed there be many upon the earth, Magiſtrates, Miniſters, Maſters, na-
Exod. 20. 12. turall Parents, and all Superiours, *Exod.* 20. 12. Yet to us, as there is but one God, and one Lord, ſo there is but one Father (as we heard before out of the Prophet) to whom this name is properly and peculiarly belong-
Matth. 23. 9. ing. This Chriſt himſelfe teacheth, Matth. 23. 9. *Call no man Father upon the earth, for one is your Father which is in Heaven; neither be yee called Maſters, for one is your*
Obiect. *Maſter, even Chriſt* But is it unlawfull to call any Fa-
1 Cor. 9. 15. ther? the Apoſtle calleth himſelfe *the Father* of the Corinthians, 1 *Cor.* 9. Though yee have ten thouſand Inſtructours, yet have ye not *many Fathers, for in Chriſt*
Anſw. *Jeſus I have begotten you through the Goſpell.* I anſwer, He doth not ſimply forbid the appellation, but reſtraine them from ambition: neither condemneth he properly the title, but abſolutely the affecting of the title. We may not therefore imagine, that Chriſt would utterly

aboliſh

aboliſh from among Chriſtians the name of Father, or Maſter, or Teacher, as if it were unlawfull for Children to call thoſe their Fathers, of whom they received their beeing; or for Servants to call any their Maſters, to whom they owe their ſervice, foraſmuch as the Scripture willeth Children to honour their Fathers, and Servants to be obedient to their bodily Maſters: but his purpoſe is to forbid theſe names, in ſuch ſort as the Phariſes were called by them, who loved or deſired to be called *Rabbies*, *Fathers*, and *Maſters*, and challenged the names as proper and peculiar to themſelves. It is not therefore the bare title, but their vaine glory that is condemned. Againe, ſo to be called Rabbi, Father, or Maſter, that the people of the Lord ſhould wholly and abſolutely depend upon their mouthes, to become *ſervants of men*, and reſt ſlaviſhly in their opinions and traditions, as the onely true Teachers and Fathers of the Church (as the Ieſuits would be accounted in theſe dayes) may not be admitted in any caſe; or that their doctrines were not ſubject to triall and examination by the Scripture, is wholly to be rejected, foraſmuch as *the ſpirits of the Prophets are ſubiect to the Prophets.* Thus to be called *Father or Maſter*, agreeth to no mortall man, but God is the onely true Father, and Chriſt Ieſus the onely true Maſter, as the onely Law-giver, that is able to ſave and to deſtroy, *Jam.* 4. whoſe Precepts we muſt receive, and are bound to obey, though all the world ſhould teach otherwiſe. God then muſt be held to be ſupreme; others are ſubordinate unto him.

1 Cor. 7. 23.

1 Cor. 14. 32.

Secondly, God hath ſet *his whole delight* on his, to love them above all other people, and doth great things for them that hee hath not done for the whole world beſide. Hee hath given his owne Sonne for them, and to them, which is the fountaine of all his love, *Joh.* 3. 16. For he ſo loved the world, that *he gave his onely be-*

2 Deut. 10. 15, 21.

Ioh. 3. 16.

gotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life. And 1 *Joh.*4.9,10. in this was manifested the love of God toward us, be-
1 Ioh.4.9,10. cause *God sent his onely begotten Sonne into the world*, that we might live through him. Herein is love, not that we loved him, but that he loved us, and *sent his Sonne* to be the propitiation for our sinnes. From hence flow all spirituall and eternall blessings, as reconciliation, and atonement, sanctification, and likewise our justification consisting in the forgiveness of sinnes, and the imputation of his righteousnesse unto us: yea hence doe flow temporall blessings to us, as they are blessings, so that he careth for us, as the Eagle for her Birds, *Deut.* 32.11,12. and tendreth us as the apple of his owne eye, *Zach.*2.5.

3 Thirdly, this truth further appeareth unto us by the titles given to the faithfull. For as the Names of God set forth his nature toward us, so also doe the names that are given to the Godly. The names that he giveth, are not like names given by men, who onely hope or desire to finde them as they are named, but they often prove the contrary, as we see in *Absalom*, who had his name of his Fathers peace, but hee sought the destruction of his Father. It is not so with God, he doth not deceive, neither can bee deceived in calling his Children by their names. They are called, sometimes
Deut.32.9. the Lords *portion, and the* lot of his inheritance, *Deut.*
Exod.19.5. 32. Sometimes his *chiefe treasure* above all people, though all the earth be his, *Exod.*19 5. sometimes his
1 Ioh.3.1. *Sonnes and Daughters*, begotten of him to a lively hope of an inheritance unspeakable and glorious, 1 *Joh.*3.1.
Hos.2.19,23. sometimes the *Spouse* of Christ, *Hos.*2. sometimes his
Ioh.15.14. *Jewels*, *Mal.*3. and sometimes also his *friends* labouring to doe whatsoever he commandeth them, *Joh.*15.14. All these titles and testimonies teach us, how dearely hee

hee loveth, and accounteth of his people.

The uſes of this point ſerve, partly for informa- *Vſe* 1.
tion, partly for inſtruction, and partly for conſolation. Firſt, for information or bettering of our knowledge; we muſt conſider, that from hence wee have boldneſſe and confidence in prayer to approach neere to the Throne of Grace, that he will give us whatſoever we aske according to his will. Hence it is, that in the Lords prayer, we are willed and warranted to begge the ſanctifying of his Name, the comming of his Kingdome, &c. and whatſoever ſerveth for his glory, or our owne good, and to call him by the name of *our Father*, to ſtirre up our faith to come with aſſu- Matth. 6. 9.
rance, and without doubting to be heard and helped. Will a Father deny his Childe any thing that is good for him? God is *our Father*, and we his Children: he our Shepheard, and we his Flocke: hee the Creator, and we his creatures. Hee ſeeth what wee have need of, and hee knoweth better then our ſelves what is good for us, ſo that we may boldly come in faith, and not waver, as the Romaniſts would have us to doe. Now to the end we may approach and appeare before him aright, and come unto him as to a Father, we muſt come partly with cheerefulneſſe and boldneſſe, and partly with awefulneſſe and reverence. And theſe two muſt be compounded and mingled together, boldneſſe with reverence, and reverence with boldneſſe, that we may pray and make ſupplication to him with a reverent boldneſſe, and with a bold kinde of reverence; leſt boldneſſe ſevered from reverence, breed baſeneſſe and contempt, and reverence ſevered from boldneſſe turne into a ſlaviſh and ſuperſtitious feare. To worke in us boldneſſe and willingneſſe, the Scripture layeth before us the promiſes of God, whereupon we muſt build as upon a ſure foundation. To ſtrike in us reve-

ence,

rence, it propounde th ſundry threatnings and admonitions, which we ought to call to minde ſo often as we goe to praier, to prepare us thereunto. Firſt, we muſt acquaint our ſelves with the gracious promiſes of God which he hath made to us in his holy Word, that our dull and dead ſpirits may thereby be quickned, and our unbeleeving hearts may be fully perſwaded, that hee
Pſal.116.8. will *deliver our ſoule from death, our eyes from teares, and our feet from falling.* For as the amiable Word of a *Father* implieth a readineſſe and willingneſſe in God to ſhew mercy, ſo it ſhould ſtirre up in us a forwardneſſe to come unto him, and to aske whatſoever wee want.
Pſal.50.15. The Scripture is full of ſuch heavenly promiſes, *Call*
Matth.7.7. *upon me in the day of trouble, and I will heare thee,* Pſal.50. 15. Matth. 7.7. If wee humble our ſelves in his preſence, and turne from our ſinnes and wicked waies, then
2 Chron.7.14. *He will heare in Heaven,* and be mercifull unto our ſins,
& 15.2. 2 *Chron.*7. If we ſeek him, *He will be found of us,* 2 *Chron.*
Eſay 65.24. 15. Before *we* call, he will anſwer, and *while we ſpeake,* he will heare, *Eſay* 65. If we which are evill can give
Luke 11.13. good gifts to our children, how much more will *our heavenly Father* give the holy Ghoſt to them that de-
Rom. 10.22. ſire him, *Luke* 11? He that is Lord of all, is *rich unto all* that call upon him, *Rom.* 10. Draw neere to God, and
Iam.4.8. *He will draw neere to you,* Iam.4. All theſe are ſo many encouragements to draw us, and to drive us to God, who by theſe and a thouſand ſuch other promiſes inviteth us into his holy preſence: Againe, on the other ſide we muſt conſider, that the Scripture withall giveth us ſundry advertiſements and threatnings to admoniſh us to come to him with feare and reverence. The name of a Father is a title of familiarity: but familiarity many times breedeth too much boldneſſe, and boldneſſe breedeth contempt, and contempt a baſe eſtimation of God: and therefore it muſt bee ſeaſoned with other

conſide-

conſiderations, leſt wee come to him in vaine, and to our owne hurt. Hence it is, that as Chriſt our Saviour teache th us to call God our Father when we fall down before him, ſo withall he willeth us to remember that he is in Heaven, that is, of infinite glory, power, and majeſty. Let us therefore have before us theſe and ſuch like meditations, *If I regard wickedneſſe in my heart, the Lord will not heare me*, Pſal. 66. 18. & 26. 6. and often in the Proverbs, They ſhall call upon me, *but I will not anſwer:* the prayer of the wicked is abominable. And Ioh. 9. 31. *We know that God heareth not ſinners*; but if any man be a Worſhipper of God, and doth his will, him he heareth. Thus *James* ſpeaketh, Chap. 4. *Yee aske and receive not, becauſe yee aske amiſſe*, that ye may conſume it upon your luſts. So Chriſt himſelfe teacheth, *This people draweth neere to me with their mouthes*, and honour me with their lips, but their heart is farre from mee: in vaine doe they worſhip me. And the Prophet long before, *When yee ſpread* forth your hands, I will hide *mine eyes from* you; yea, when ye make many prayers, *I will not heare.* Theſe and ſuch like places comming every where to hand, are ſo many threatnings and watchwords, and muſt be our continuall ſtudy and meditation, whenſoever we goe to prayer, to awake us, and rowze us up to come unto God as to a Father, with the more reverence and godly feare, and to aſſure us, that if we take not good heed, we may tread in his Courts, and appeare in his preſence, and yet receive no gracious anſwer from him, becauſe we doe no other, nor no better, then take his name in vaine.

Pſal. 66. 18. & 26. 6. Prov. 1. 28. & 15. 8. & 21. 27. Ioh. 9. 31. Iam. 4. 3. Matth. 15. 8, 9. Eſay 1. 11, 12, 15.

Secondly, hence proceed ſundry inſtructions to ſundry duties, which we may referre to theſe heads, ſome belonging to God, ſome to our ſelves, and ſome to our brethren. Touching God, it leadeth us as it were by the hand to honour, reverence, and obey him, as Children

2 Our duty to God learned out of this Title.

dren doe their earthly Parents, *Epheſ.*6.1,2. This the
Mal.1.6. Prophet *Malachi* teacheth, Chap.1. *A Sonne honou-*
1 Pet.1.14,15, *reth his Father, and a Servant his Maſter; If then I be*
16,17. *a Father, where is mine honour? and if I be a Maſter, where is my feare, ſaith the Lord of Hoſts?* And if wee take his name in our mouthes, and call him Father, let us not faſhion our ſelves according to the former luſts, but paſſe the time of our ſojourning here in feare, and as *he that calleth us is holy, ſo let us be holy* in all manner of converſation, becauſe it is written, Be yee holy, for I am holy. If then we beleeve God to be our Father in Chriſt Ieſus, we muſt as good and obedient Children ſubmit our ſelves to his holy Will and pleaſure. Hee that doth the Will of the Father that is in Heaven, he is the Childe of God, and every one that calleth him Fa-
Ioh.4.44. ther: he that doth the will of the Devill, *is the childe of the Devill*, Ioh. 8. For know ye not, that to whomſoever yee give your ſelves as ſervants to obey, his ſer-
Rom.6.16. vants yee are *to whom yee obey*, whether it bee of ſinne unto death, or of obedience unto righteouſneſſe? It is a grievous and heavy charge to have it ſaid to us, as Chriſt doth to the Iewes, *Yee are of your father the Devill.* But doe we thinke that this charge lyeth heavy upon them alone, or that they onely may juſtly bee upbraided with this reproach? Nay doubtleſſe, all ſuch as follow their ſteps, muſt be content to beare and borrow the ſame name. If then this ſaying fall fully upon
Obiect. us, woe unto us. But now how may wee know, whether we be the Children of God, or not? for all will lay claime unto it alike, even the children of the Devill will uſurpe it; wherein then lyeth the difference? I
Anſw. anſwer, We ſhall know it by theſe particulars. Firſt, if
How to know whether we be Gods Children? we labour to know his will, which is the groundworke of the doing thereof. Firſt, we regard not to know it, how or when ſhall we practiſe and performe it? Hee

that

that hath not as yet laid the foundation, when will he ſet up the reſt of the building? Hence it is that Chriſt ſaith, Ioh. 13.17. *If yee know theſe things, happy are ye, if yee doe them.* The Sonne and Heire will ſearch and know the Will and Teſtament of his earthly Father, that he may not be ignorant what is left unto him. So ought we to doe, we muſt be alwaies looking into the Will of our Heavenly Father, that we may know what is befallen us, and what is acceptable in his ſight. This is one evident ſigne of our adoption. Secondly, if wee labour to pleaſe him in all things, and *have reſpect to all his Commandements.* If wee regard his will in ſome things, but diſpleaſe and deſpiſe him, and diſpence with our ſelves in the reſt, he hath no reſpect to us, neither to our obedience. For this is not the obedience of Sonnes, but rather to ſerve two Fathers, while wee love the one, we hate the other, and while wee cleave to the one, we neglect the other, and therefore God will not be a Father to ſuch. Thirdly, wee muſt feare to offend him, becauſe hee is a Father, and loveth us, and becauſe we love his Commandements. If we feare him onely, becauſe hee can and will and doth puniſh ſuch as commit ſinne, we are rather ſlaves then ſonnes. For this is a ſervile feare, not a child-like feare. Wicked men oftentimes feare to offend, but it is onely or chiefely for *feare* of puniſhment, which proceedeth *from the ſpirit of bondage* that ingendreth feare, not from the *Spirit of adoption, whereby we cry, Abba, Father*, Rom. 8.15. The godly feare to offend, becauſe they love God and his Lawes, and they know hee loveth them againe: they know he is ready to forgive, and not to powre out all his wrath, and therefore they feare him. Fourthly, if we unfainedly take God for our Father, we muſt be greatly grieved when by ſinne wee diſpleaſe him, or ſee others diſpleaſe him, and tranſgreſſe his Com-

Ioh. 13.17.

The ſecond ſigne.

Pſal. 119.6.

Matth. 6.24.

The third ſigne.

Rom. 8.15.

The fourth ſigne.

Pſal. 119.136.

Commandements. No other croſſe or calamity ſhould goe ſo neere us, as to diſhonour and diſobey him. No loſſe of friends ſo great, as to loſe his favour. No want ſo great, as to want his love and protection, and the light of his countenance. The greateſt griefe that poſſeſſed the Prodigall Sonne was this, that he had offended his loving *Father* by ſinning againſt him; this ſtrooke him more to the heart, then the waſting of his wealth, and that he began to be pinched with poverty. This was the beginning of his repentance, and of his comming to himſelfe. And as it was with him, ſo it muſt be with us alſo. This muſt bee our griefe, and hereby we muſt ſhew our repentance. Fiftly, we may not, nay, we will not, nor cannot be ſilent, when wee heare the holy Name of God diſhonoured. His love hath ſo raviſhed our hearts, that we are even *ſicke of love*; it is ſuch a fire kindled in our breſts, that much water cannot quench it: for albeit wee would hide it, it cannot be ſmothered; and though wee reſolve to hold our peace, yet it will breake out. This we ſee in the Prophet, when the Word of the Lord became a reproach unto him, and a deriſion daily, hee ſaid within himſelfe, *I will not make mention of him, nor ſpeake any more in his Name: howbeit his Word was in his heart as a burning flame in his bones, and he was weary with forbearing, ſo that he could not ſtay*, Ier. 20.9. It is not enough for us to mourne in ſecret for the abominations committed openly, but it is our duty to reprove thoſe that diſhonour him, and ſuch as ſinne openly, ſhould be reprooved openly, as the Apoſtle teacheth both by precept, 1 *Tim.* 5. 20. and by example, *Gal.* 2. 14. Can a good Childe, that loveth his Father, heare him in his preſence reviled, traduced, and evill ſpoken of, and yet hold his peace, as if he were a deafe man, and heard nothing? doth he not thereby after a ſort give conſent to

Luke 15.20.

The fifth ſigne.

Cant. 5.8.

Ier. 20.9.

1 Tim. 5.20. Gal. 2.14.

ſuch

ſuch reproaches, and make himſelfe partaker of thoſe evils, as it were a party, and joyne himſelfe to his Fathers enemy? Or will a good Servant heare his Maſter diſgraced before him, and yet ſay nothing at all? How then ſhall we heare the Lord blaſphemed, who is both our Father and Maſter, and his Name taken in vaine, and yet keepe ſilence, and not anſwer a word? How ſhall we dare once to call him Father, and not bluſh at the naming of him (if there be any ſhame in us) when we have no care to maintaine his honour? but ſuffer it to lye in the duſt, and trodden under foot as a polluted thing? How ſhall God open his eares at our prayers to powre on us his graces, when our mouthes are quite ſhut up and ſtopped at his diſgraces? or how ſhall we looke to have him *confeſſe us before his Father*, and the elect Angels in Heaven, when we are aſhamed to confeſſe him before the ſonnes of men upon earth? Alas, how jealous are wee of our owne names? and upon what nice and tender points of ſaving credit and reputation doe we ſtand, to maintaine them? And ought not the Name of God to be much more deare and precious unto us? Either let us ceaſe once to take the name of a Father in our mouthes, or elſe let us ſhew a more Sonne-like affection toward him in our hearts. Either let us forbeare to profeſſe our ſelves his Children, or elſe let us beare our ſelves as Children, and carry in us a readineſſe every way to honour him. Sixtly, we are bound to love God againe, and to anſwer love for love. And ſo much the rather, becauſe he commendeth his love toward us, that when we were his enemies, hee ſent his Sonne into the world to die for us. O how great was his love toward us! O how little is our love toward him! were not he a very unnaturall childe, that taſting abundantly of his Fathers kindneſſe, recompenceth it with unkindneſſe, ſtubborne-

Matth. 10. 32.

The ſixth ſigne.

borneneſſe, unthankfulneſſe, and diſobedience againe? Thus doe we, fooliſh people, deale with the Lord, and reward him hatred for his love, and enmity for his friendſhip. But how ſhall we know, whether we love him, or not? Is every mans claime, and entituling himſelfe unto it, a certaine and ſufficient rule to know this? No doubtleſſe, this is a marke too generall, and may ſoone deceive us, if we leane upon it, as a broken ſtaffe, or a reed of Egypt. If we love him indeed and in truth, we will love him, even when hee chaſteneth and afflicteth us. It is an eaſie matter for us to ſay, we love God greatly, when he bleſſeth and proſpereth us, and when he mercifully ſupplieth all things unto us that we deſire. Such love the hypocrites may pretend, and make greater ſhew thereof, then the true Children of God. This may all ſuch doe as live in peace and proſperity, and yet notwithſtanding deceive themſelves and others alſo. This corruption doth Satan diſcover to be in us naturally, Iob 1. 9, 10. *Doth* Iob *feare God for naught? haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the Land: but put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.* But we muſt teſtifie our love toward him, that we can love him when he chaſteneth us, and beare the croſſe patiently, whatſoever hee ſhall lay upon us, and looke for deliverance from him alone. And ſo much the rather, becauſe he chaſteneth in love toward us, and if *we endure chaſtiſement, God offereth himſelfe to us as unto children*, Heb. 12. 7. eſpecially conſidering hee doth it evermore for our good. And if his chaſtiſements proceed from love, why ſhould they not worke the ſame in them that are chaſtened? we have had the fathers of our bodies which corrected us oftentimes for their plea-

How to know whether we love God?

Iob 1. 9, 10.

Heb. 12. 7.

pleaſure, and yet we gave them reverence: ſhall wee not then much rather be in ſubjection to the Father of ſpirits, and live, who chaſteneth us for our profit, that we might be partakers of his holineſſe? Laſtly, wee muſt come out from the ſociety and company of evill men, and have no fellowſhip with the unfruitfull workes of darkneſſe. If wee delight as much in the company of the ungodly, as of the godly, of the children of the Devill, as of Gods, we are become one body with them, we cannot be aſſured that we are Gods Children: but he that is their Father, is become our Father; and he that ruleth in them, ruleth in us alſo. This note not onely giveth light to our ſelves, but holdeth out the candle to others, to know whoſe wee are, and to whom we belong. If our greateſt *delight bee in the Saints*, we are alſo our ſelves in the number of the Saints: and if we honour them that feare the Lord, it is an evident token our ſelves feare him, and that a *vile perſon* is contemned of us. But if wee bee never more merry then with them, whoſe converſation would make us ſorry and ſigh, if the zeale of Gods glory were before our eyes; how can we aſſure our hearts that God is our Father, ſeeing his enemies are our greateſt friends, and beſt welcome unto us? This doth the Apoſtle teach at large, 2 *Cor.* 6. who upon the promiſe that God will be a Father unto us, and we ſhall bee his Sonnes and Daughters, concludeth, *Be not therefore unequally yoaked with Infidels? what fellowſhip is there betweene righteouſneſſe and unrighteouſneſſe, betweene Chriſt and Belial? wherefore come out from among them, and ſeparate from them, and touch no uncleane thing, and I will receive you.* But it may be ſaid, What needeth this ſeparation to be urged ſo hotly unto us that live not among any Infidels mingled pell mell with Chriſtians, as it was in the Apoſtles times? for we are all Chriſtians,

The ſeventh ſigne.

Pſal. 16.3, & 15.4.

2 Cor. 6.17, 18.

Obiect.

ans, we have beene all baptized, we meet in the Houſe of prayer, we come freely to the Lords Table, and wee
Anſw. looke for ſalvation in Chriſt Ieſus. True it is, wee are all Chriſtians by outward profeſſion, but wee doe not all ſhew it, as we ought to doe, by an holy converſation. For doe we not practiſe the quite contrary? What profit is it to beare the name of Chriſt in words, and to
Tit.1.15, *deny him in our workes?* to be waſhed with water, and not to bee clenſed from our wickedneſſe? to come to the Lords Supper, and yet to cleave to our ſinnes? to looke for ſalvation from Chriſt, and never labour for true ſanctification of the Spirit? For if he be made to us juſtification, he muſt alſo be made to us ſanctification: and if he be our righteouſneſſe, it cannot bee, but he worketh alſo righteouſneſſe in us. The Iewes were a ſeparate people from the Nations, yet if there were not a further ſeparation among them, even Iew from Iew, the holy from the prophane, the cleane from the uncleane, and one of *Abrahams* ſeed from another, they
Rom.9.6,7. could not be the people of God. They were not *all the Iſrael of God, that were of Iſrael,* according to the fleſh, becauſe even among the Iewes themſelves were many
Ezek.16.51, 52. found that did *iuſtifie* the Gentiles, and lived more prophanely and abominably then they. So muſt it in like manner be with us, the Word, if once it bee ſincerely embraced and received, will fanne away the chaffe from the wheat, and ſever Chriſtian from Chriſtian, yea, neighbour from neighbour, acquaintance from
Gen.21.10. Gal.4.30. acquaintance, and friend from friend, ſo that *the Bondwoman and her ſonne* ſhall be thruſt out of the houſe of *Abraham*, and finde no more place in it.

Our duty toward our ſelves learned out of this Title. Thus much touching our duty reſpecting God: the next concerning our ſelves. For hence alſo we muſt learne to beware of exceſſive cares for earthly things, and to have our converſation without covetouſneſſe,

which

which is the maine ſcope of Chriſt our Sauiour in all theſe words, that we ſhould not feare want, becauſe God is our Father. And doubtleſſe if we had hearts to beleeve, and could haue this comfortable aſſurance, that he is indeed our Father and we his children, we need no more, we could not but reſt in his care and prouidence over us, and proviſion for us. We cannot be ignorant, that in the family, the father prouideth for all. If then we be of his family, we ſhall be aſſured to have him our Father, and to ſpread the wings of his protection over us. Will the father ſuffer his children to ſtarve, when he hath ſtore in his owne hand, and can give the ſtaffe of bread? When Chriſt our Sauiour ſheweth that *our heauenly Father* feedeth the Ravens, and clotheth the Lillies of the field, which is the doctrine here deliuered, he draweth this exhortation from thence, *Be not carefull for your life, what ye ſhall eate, or drinke, or put on, Math. 6.* O, the folly therefore of ſuch as haue their hearts oppreſſed and ouer-charged with the cares of this life, and ſo forget the Kingdome here promiſed by our heauenly Father! The danger of covetous perſons may be conſidered in theſe particular points. Firſt, it is a ſinne alive, when other ſeeme mortified, as appeareth in the example of *Judas*, and by lamentable experience of many Profeſſours wholly addicted to the world. For when other ſinnes have left them, this ſticketh faſt unto them, as a diſeaſe bred in the bones. Secondly, it is a ſinne ſeldome repented of, becauſe it is ſo cloſe and ſecret, that it is hardly diſcerned: and therefore Chriſt himſelfe ſaith, *A rich man ſhall hardly enter into the Kingdome of heauen.* Many there are that follow after it, but few confeſſe it. For where ſhall you have a rich man, though covetous in the higheſt degree, that will acknowledge himſelfe to be covetous? The rich man that had many poſſeſſions, came

Matth. 6. 25.

Matth. 19. 23.

to Christ, and seemed, (no doubt) to himselfe and to others very religious; and a diligent obseruer of the Commandements, yet when he detected him of his couetousnesse, *he went away sorrowfull*, and repented of nothing, but happely that he had gone so farre. We haue particular examples of many grieuous sinners that haue turned to God, and not beene ashamed to lay open their sinne to their owne shame;* some *adulterers*, and *incestuous*, *Gen.*19. 2 *Sam.*12. 2 *Cor.* 2. some *murtherers*, 2 *Sam.* 12. 9. *Act.* 3. 13. 19. some *drunkards*, *Gen* 9. 21. Some *Idolaters*, *sorcerers*, *enchanters*, *witches*, *and wizards*, 2 *Chron.*33.6, 12. Some *envious*, and *murmurers*, *Numb.* 12. 1. Some *cursers*, *swearers*, and *denyers of Christ*, *Math.* 26. 75. Some *persecuters*, *blasphemers*, and *oppressours*, 1 *Tim.* 1. 13. Some *stubborne* and *disobedient* to Parents, *Matth.* 21. 29. Some *theeves* and injurious persons, that robbe other men of their goods, *Luke* 23. 40. *Philem.* 14. but among all these, very few that are covetous, enter into the Kingdome of God, who blesse themselves when God abhorreth them. Some examples indeed we may finde of Gods mercy vpon them, that none should despaire, but they are very few, that none should presume. For when, or where almost shall you haue a covetous person repent, and confesse with his owne mouth, I haue beene covetous? And how can they repent of their sinne, who doe acknowledge themselves to be sinners? we may therefore say of such, as Christ speaketh of the High-priests and the Elders, *Verily I say unto you, that the Harlots goe before you into the Kingdome of heauen*, *Math.* 21. 31. They heare the Scriptures, againe and againe, threatning and thundring against this sinne, to beware and take heed of covetousnesse, and the Ministers laying it open, but they haue neither eares to heare, nor hearts to beleeve, and there-

Gen.19.33. with 2 Pet.2.8
2 Sam.12.13.
2 Cor.2.7.
Acts 3.15.
Gen 9.21.
2 Chron.33.6, 12.
Numb.12.1.
Matth. 26.75.
1 Tim.1.13.
Luke 23.40.
Matth.21.29.
Philem.18.

Matth.21.31.

therefore they regard them as the Phariſes did Chriſt himſelfe, *who being couetous, heard all theſe things, and they derided him.* Thirdly, theſe men, ſo much as lyeth in them, doe cancell the whole Law and abrogate it, and therefore it worthily may be called the roote of all evill. Let us briefely runne ouer the Commandements. They breake the firſt Commandement, becauſe they make their *Mammon* to be their Maſter, they loue their money above God, and put their truſt in their treaſure, and ſo make to themſelues a ſtrange God, and commit *Idolatry* unto it, worſhipping it as an Image, *Marke* 10.24. *Epheſ.* 5.5. Touching the ſecond, it keepeth the heart ſo inthralled to the World, that they have no leiſure to intend the worſhip of God. What a deformity were it in the body, to ſee one eye lifted vp to heauen, and the other caſt downe to the earth? It choketh the Word as a rancke Thorne, and ſtoppeth, yea, ſtuffeth the mouth ſo full with earth, that it cannot be opened to pray to God, *Pſal.* 14. 4. *Ezek.* 33.31. *Pſal.* 119.36. The third is broken, becauſe it draweth men to curſing and ſwearing, and forſwearing, in buying and bargaining, and that ſometimes to get a penny. Hence proceed falſe waights and falſe meaſures, making the rules of Iuſtice, to be the meanes of iniuſtice. Such oftentimes take the name of God in vaine. The fourth is trangreſſed, becauſe it thruſteth men headlong to the breach of the Sabbath: they thinke it commeth too ſoone, they iudge that it beginneth too earely; they ſuppoſe that it laſteth too long; they imagine that it is urged too ſtrictly, being ready to ioyne with thoſe in the Prophet, *When will the Sabbath be gone, that we may ſet forth wheat, &c?* The fifth Commandement maintaineth the dignity of our perſon, which the couetous man defaceth. If wee ſhould ſee Kings and Princes, or the children of Kings

Luke 16.14.

Couetouſneſſe the breach of the whole Law.

Marke 10.24.
Epheſ.5.5.
Pſal.62.10.

Neh.13.20.
Amos 8.5.

and Princes, that are heires to a Kingdome, buſie themſelues in baſe Trades, or handy-crafts and occupations, (as the Turkiſh Emperours doe,) what a reproch would wee thinke it to their high calling? God hath made his children Kings, and prepared for them a Kingdome; ſhall we therefore be ſo baſe & bad-minded, as to follow after this world, and forget the things of the World to come? The ſixt Commandement is pulled vp by the rootes, becauſe this ſinne is often a bloody ſinne, and taketh away life from the owners thereof, as we ſee in *Ahab* and in *Judas*. When a man is once couetous, it cannot be but he ſhall giue himſelfe to hatred, malice, cruelty, violence, rage, and reuenge. It cauſeth the breach of the ſeuenth Commandement: for when whoredome hath taken away the heart of many, to maintaine their unbridled luſts, they oftentimes oppreſſe rich and poore, ſmall and great without difference, ſo that ſometimes whoredome is the cauſe of covetouſneſſe, and ſometimes covetouſneſſe of whoredome. The eigth Commandement is principally broken by this ſinne aboue the reſt. Here the couetous are, as it were, in their proper element, and make ſhipwracke upon it, as upon a rocke. They deviſe all miſchiefe, they regard no Contracts nor Couenants, their word is yea, and nay, as ſtandeth moſt with their owne profit. They ruſh againſt the ninth Commandement, becauſe they are faithfull to no man, they are voyd of all true dealing, they ſticke not to lye and beare falſe witneſſe, as appeareth in *Gehazi*, and in thoſe that were hired for mony to diſſemble & deny the reſurrection, and to make report that the *Diſciples came by night, and ſtole away* the body of Ieſus out of the Sepulchre while they ſlept. The tenth Commandement ſtriketh at the root of all theſe evils, and forbiddeth the couetouſneſſe of the heart

Turk. Hiſtory, in the life of *Acmet.*

2 King. 5. 25.

Matth. 28. 13, 15.

heart before consent, which is throughly setled therein. All these things considered, what a blot is it to our holy profession, that wee should professe our selues Christians, and yet live as the Gentiles, Infidels, and Pagans? as Christ himselfe speaketh, *Matthew 6. 32. After all these things doe the Gentiles seeke, whereas our heauenly Father knoweth that wee haue need of all these things.* If wee should see a young man rake and scrape all he can together, shifting for himselfe, and no other upon the earth prouiding for him, or looking after him, or mindfull of him, wee would presently conclude, Doubtlesse his father is dead. Even so when wee see men in this world bestow all their thoughts, studies, endeauours, and practices, reaching and ouer-reaching day and night for the things of this world, it argueth plainely, that they take God no longer for their Father, but imagine in their unbeleeving hearts, that he hath cast away the care of them, and will no longer provide for them, otherwise they would not thus shift and shave for themselues.

Our duty toward our brethren learned out of this Title.

Hitherto of our duty respecting our selves: now we have somewhat to learne from hence in respect of our brethren. For if we have all of us one Father, are wee not to demeane and behave our selves uprightly and lovingly toward those that are his Children, and our owne brethren? Wee must be like our heavenly Father, if we beare his Image: and not as bastard-children, that carry but the Image of his Image. And first, wee must imitate him, and walke in his steppes that hath gone before us, loving them heartily that are his Children, as well as our selves, *Jo.4.11. Beloued, if God so loued us, we ought also to loue one another.* And againe, *This is my commandement, that yee loue one another as I haue loued you.* This duty must appeare, especially in two points: first, in loving them that hate us, and in

1 Ioh. 4.11. Ioh 13.34. & 15.12.

doing good to them that perſecute us, *Math.* 5. That thereby we may ſhew our ſelves *to be the Children of our heavenly Father.* For if wee love them onely that love us, what reward have we, or what ſingular thing doe we? for ſinners alſo love thoſe that love them. And if we doe good to them onely which doe good to us, what thanke have we? for ſinners alſo doe even the ſame. And if ye ſalute your brethren onely, what doe ye more then others? doe not even the Publicanes ſo? Wee muſt therefore labour to goe beyond them, and to be perfect as our heavenly Father is perfect, who maketh his Sunne to ſhine upon the good and bad, and the raine to fall upon the godly, and ungodly. Secondly, wee muſt doe good and ſhew mercy to the poore and impotent, that we may alſo *be mercifull* to others, as our heavenly Father *is mercifull* unto us, who is a Father of the Fatherleſſe, of the Stranger, and of the Widdow.

Matth. 5. 45. Luke 6, 32.

Luke 6. 76.

3 Laſtly, hence ariſeth much comfort to all the Children of God, that he is become their Father. Conſider firſt from hence, the dignity and prerogative of all true beleevers. Is it not a great honour to be the Sonne and Heire of a great King? an honour doubtleſſe that belongeth and befalleth to a few. Thus doth *David* debate the matter with *Sauls* ſervants, *Seemeth it to you a light thing to be a Kings Sonne in law, ſeeing that I am a poore man, and lightly eſteemed?* howbeit, it is a thouſand times greater honour, to be the Sonnes and Daughters, and conſequently Heires of the King of Kings, the eternall God. This Chriſt our Saviour ſheweth, *Joh.* 1. 12. As many as received him, to them *he gave prerogative to be the Sonnes of God.* So the Apoſtle ſaith, and ſpeaketh it with admiration, *Behold what love the Father hath ſhewed to us, that we ſhould be called the Children of God!* This preeminence ought ſo much the more

1 Sam. 18. 23.

Ioh. 1. 12.

1 Ioh. 3. 1.

to

to be magnified, if we conſider what we are by nature, to wit, the children of wrath, the heires of damnation, the ſonnes of Satan, the ſervants of ſinne, ſo that wee may ſay, not onely with *Abraham, I am but duſt and aſhes:* but with the Prodigall Sonne, *I am not worthy to be called thy Sonne.* For what are we, from the crowne of the head, to the ſole of the foot, but a very lumpe of ſinne and corruption? It is by grace and adoption, that we are made the Brethren of Chriſt, and fellow-heires with him, and not much inferiour to the very Angels in Heaven, *Pſal.*8. Secondly, in that God profeſſeth himſelfe a Father of all the faithfull, obſerve that with him there is *no accepting of perſons.* The poore man hath as great right and intereſt in Gods Kingdome, and in this Title to call him *Father*, as the rich man whoſe corne and cattell is encreaſed, whoſe wine and oyle is multiplyed. The weake brother may comfort himſelfe herein, knowing that God is a Father to him, as well as he was to *Abraham*, to *Iſaac*, to *Jacob*, to *David*, to *Peter*, or to *Paul*. As all the Faithfull have obtained like *precious faith*, ſo have all of them a like or equall right in this Father-hood, the low as well as high, the poore as well as rich, the ſimple as well as wiſe, the bond as well as free are allowed and warranted to ſpeak to him as to a Father, as we are alſo taught in the Lords prayer: which is a perfect platforme for all to uſe that come before him. For there is neither *Jew nor Gentile, male nor female, circumciſion nor uncircumciſion, Barbarian, Scythian*, but Chriſt is all, and in all, and they have intereſt in him alike, who ſhed his blood as well for the one as for the other, and paid the ſame price for them all. And thus it ſhall be at the laſt Day, when no outward thing ſhall commend us to God, neither birth, nor blood, neither learning, nor riches, neither great revenues, nor golden crownes, nor large Kingdomes;

Gen. 18.27. Luke 15.21. Acts 11.36. Iob 34.19. Gal.2.6. 2 Pet.1.1. Gal.3.28. Col.3.11.

none

none of theſe ſhall helpe, no not the outward calling of a Chriſtian, if there be no more in us. Let us therefore comfort our ſelves in this, that the love of God is as great toward us, as to thoſe that are greater in the world. True it is, all men have not, neither can have free acceſſe into the preſence of Kings and Princes to ſtand before them, and to heare their voice: but all men, even of low degree, have liberty to come into the preſence of Almighty God to heare his Word, which is his voice, nay, they are called and invited unto it. All men have not liberty to ſit downe at the Table of great Perſonages: howbeit God admitteth all true beleevers, and penitent perſons, though never ſo poore, to ſit at his Table, and to partake of his Supper: yea, they are the gueſts that he inviteth and entertaineth, and welcommeth, he will ſuppe with them, and they ſhall ſuppe with him. Thirdly, from hence we have aſſurance, that God will accept of our ſervice and obedience, albeit it bee maimed and unperfect, and many waies defective. The father that commandeth his childe to ſerve him, albeit he faile oftentimes in the manner of doing, yet when he beholdeth his care and endevour to pleaſe him, he praiſeth his doing, and paſſeth by his miſdoing, as if he ſaw it not: ſo it is with God, he requireth at our hands to obey him; and albeit we faile and offend many waies in our obedience,

2 Cor. 8. 12. yet when he ſeeth *a ready and willing minde*, and an unfained deſire in us to doe our duty, he accepteth us according to that we have, and not according to that we

Pſal. 103. 13. have not. This the Prophet teacheth, *He pittieth them that feare him*, no leſſe then a Father doth his Children. Doth the Father accept of nothing but that which is on every ſide perfect, and every way abſolute? Yes, he commendeth the heart, when the foot halteth: ſo God accepteth of our ſincerity, even when it is min-

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gled with much infirmity. This the Prophet *Malachi* witneſſeth, Chap. 3.17. *They ſhall be mine, ſaith the Lord of Hoſts, in the Day when I make up my Jewels, and I will ſpare them, as a man ſpareth his owne ſonne that ſerveth him.* This ſerveth as a great encouragement to us, to cauſe us to ſerve him, and to put forth all our ſtrength and utmoſt endeavour to doe his will. Laſtly, he will not caſt away any of the faithfull finally, and for ever: neither ſhall any fall away from his favour. True it is, they may many waies *fall*, but they *ſhall riſe againe*, Mic. 7.8. he may chaſtiſe them with the rods of men, but his mercy he will never take away from them, neither purpoſeth *hee to caſt them away utterly out of his ſight.* He may ſuffer them to be winnowed, *as men winnow wheat*, but he hath prayed for them, that their faith ſhall not fully nor finally faile, as Chriſt our Saviour ſpeaketh unto *Peter*, *Luk.* 22.31,32,

Mal. 3.17.

Eſay 54.8.

Luk 22.31,32.

Your Father.) The ſecond point in the promiſe is the application. Chriſt Ieſus contenteth not himſelfe to ſay, It is the Fathers pleaſure, but *your Fathers*, as when we pray, we are taught to ſay, *Our Father*. Neither doth the reaſon run in this manner: It is my Fathers pleaſure, as he might have ſpoken, as indeed ſometimes hee ſpeaketh, and as the Scripture calleth him, *the Father of our Lord Jeſus Chriſt*, but to ſet the better edge upon it, and to make it pierce the deeper, he ſaith, *It is your Fathers goodpleaſure*. It is not enough to beleeve, that God is the Father of Chriſt, or the Father of the Church, but we muſt further beleeve that he is our Father, and every one for his part muſt ſay, He is my Father. It is a matter of knowledge, onely to confeſſe him a Father: but it is a matter of faith to confeſſe him to be our Father. This teacheth that it is a duty belonging to the faithfull, to apply the promiſes of God to themſelves particularly, as Ier. 3.19.

Ioh. 20.17.

Epheſ. 1.3.

Doct. 8.

Thou

Ier.3.19. *Thou ſhalt call me, My Father, and ſhalt not turne away from me.* Chriſt alſo ſendeth *Mary* to his Brethren to
Ioh.20.17,28. ſay unto them, *I aſcend unto my Father and to your Father, to my God and to your God*, Ioh. 20. This was the
Luke 1. 47. confeſſion and application of *Thomas*, *My Lord and my*
Gal.2.20. *God.* This was the faith of the bleſſed Virgin, *My ſpirit reioyceth in God my Saviour.* Even ſo the Apoſtle, Gal. 2. 20. *The Sonne of God, who liveth in me, loved me, and gave himſelfe for me.* It muſt bee thus with every ſoule in particular, not onely to ſay, Chriſt is the beloved Sonne of the Father, but as it was with the
Cant.2.16. Church to ſay as it is, Cant. 2.16. *My well-beloved is mine, and I am his*, as Chriſt himſelfe ſaith, I know mine, and am knowne of mine. See the like, *Ruth* 1.16. *Jer.*31.33. *Ezra* 25.9.

Reaſ. 1. The reaſons are evident. Firſt, every man is commanded in the Goſpell to beleeve, *Marke* 1.15. 1 *Joh.* 5.13. Now it is not ſufficient to make us true beleevers, to know the promiſes, except we alſo love them, deſire them, delight in them, and make application of them, otherwiſe we beleeve no better then the Devils: and our faith is no other then the faith of the Devils,
Iam.2.19. for even *they beleeve* God, yea one God, and Chriſt, and all the promiſes to bee true. They know all the
Matth.4.6. Scriptures, and as they are perfect, ſo are theſe perfect in them; they can alleadge them more readily and eaſily a thouſand times, than ten thouſand in the world. They know all the promiſes recorded in the Scriptures, and beleeve that they ſhall come to paſſe. But let us ſee what faith they have. There are foure ſorts of faith, the hiſtoricall, the miraculous, the temporary, and the juſtifying faith. The hiſtoricall is, to have the knowledge of Gods Word, and to give aſſent that the hiſtories and doctrines therein contained are true. The mi-
1 Cor.13.2. raculous is, to *be able* to worke miracles. The tempo-

rary,

rary, to beleeve in Chriſt in a confuſed manner for a time, like the man that having a glimmering light, ſaw men *walking like trees*; to bring forth ſome fruits, and the fruits may ſeeme faire and beautifull in their owne and other mens eyes, like the Apples of Sodom, yet are neither ſound, nor laſting; to ſubmit themſelves willingly to the Word, and *to take ſome delight* in the hearing thereof. The juſtifying faith goeth beyond all the former, and it ſtandeth in laying hold upon Chriſt, and making him to be their owne. Among all theſe, the Devils have onely the hiſtoricall faith, to beleeve all in the Scripture to be moſt true, wherein notwithſtanding they goe beyond many men. They have not the miraculous faith: for albeit they effect many wonders, yet they can worke no miracles, nor change the nature of things. They want the temporary faith, becauſe as the tree is wholly evill, ſo they can bring forth no good fruits, they have no taſte of the good Word of God, neither ſhew any joy they take in it, neither yeeld they any outward obedience. Much more therefore doe they want the juſtifying faith, to ſtretch out their hand to receive Chriſt Ieſus, and to take him to themſelves: for notwithſtanding their beliefe, *they tremble*, as the Apoſtle teacheth: ſo that their faith faileth in this particular, which is more then they can doe, to make particular application of Chriſt and his promiſes, to ſay, Chriſt is mine, and I am his; his promiſes are mine; and belong to me; I have remiſſion of my ſinnes by his death; he is my Father; and hee will give to me the Kingdome. The Angels, that were the firſt Preachers of the Goſpell, were ſent to the Shepheards, and they taught them this leſſon, *Behold, I bring you glad tidings of great ioy which ſhall be to all people, that to you is borne a Saviour*, Luke 2. They doe not onely tell them, they brought good tidings, good tidings

Mark. 8. 24.

Luke 8 13.

What manner of faith the Devils have.

Luke 2. 11.

dings to others, but good tidings *to them*: and not onely that Chriſt was borne, but that he was borne *to them*; as the Prophet had done long before, *Vnto us a Childe is borne, unto us a Sonne is given.* And except the Shepheards had beleeved, and applied it to themſelves, they might have beene inſtruments of ſalvation unto others, but they could never have beleeved, or have had benefit by it themſelves, like thoſe that builded the Arke to ſave others, but were drowned in the waters themſelves.

Eſay 9. 6.

2 Secondly, the promiſes of God, howſoever they be delivered in generall termes in the Word, yet are they particular, and every man out of the generall, both may, and muſt gather a particular unto himſelfe. As in a Pardon or Proclamation, though it be delivered in generall, yet the matter contained in it, is that which belongeth to every perſon in particular, and every one may apply the Proclamation as truely to himſelfe, as if he read his owne name therein expreſſed. So then, although the promiſes of God be generall, yet are they particularly true to every true beleever that can truely apply them to himſelfe. For whatſoever is ſpoken to all beleevers, is ſpoken to every particular: as alſo whatſoever is ſpoken to all penitent perſons, may bee applied to each penitent perſon. We ſee this in the exhortation given to *Joſhua, I will not faile thee, nor forſake thee*; which alſo is given to others: yet the Apoſtle applieth it as ſpoken to the Hebrewes, ſo that the ſame which was ſpoken to him, was in him ſpoken to all. The Goſpell is as it were a pardon publiſhed to ſinners, and faith layeth hold on that pardon particularly: ſo that the beleever doth as truely apply it to himſelfe, as if his owne name were written therein, and it were ſaid to him, *Thy ſinnes are forgiven thee*, as it was ſaid to the man ſicke of the palſie, *Matth. 9. 1.*

Ioſh. 1. 5.
Heb. 13. 6.
1 Chron. 28. 20.
Deut. 31. 6.
Matth. 9. 1.

Thirdly,

Thirdly, there muſt be particular application, becauſe God hath given unto us his Sacraments, to bee *Seales of the Righteouſneſſe that is by faith*, *Rom.* 4. Now as God hath eſtabliſhed them in the Church, ſo he hath ordained, that they ſhould be delivered particularly to every one, that every man ſhould be baptized, and every man receiue the Supper of the Lord in his owne perſon; which ſheweth that the proper uſe of a Sacrament is to aſſure a mans conſcience of the promiſes in particular. When wee come once to beleeue, and to know that Chriſt offereth remiſſion of ſinnes by his death, then by receiuing of the Sacraments particularly, wee come to apply Chriſt and his merits to our ſelves, ſo that the delivering and receiving of the Sacraments is thus much in effect: if thou beleeve the promiſes of life and ſalvation, then take this, that thou maiſt bee aſſured that they belong unto thee, as certainely as if thy name were ſpecified therein. Now then all theſe things conſidered, the uſe of faith, the uſe of the Word, and the uſe of the Sacraments; it muſt neceſſarily follow, that it is not onely a generall notion, but a particular application of the promiſes that doe belong to ſalvation. 3 Rom. 4. 11.

Firſt, there ariſeth from hence a plaine confutation of a Popiſh errour, touching faith, that a man may not, nor cannot without preſumption, apply the promiſes of the Goſpell to himſelfe, nor beleeve that God is his God, that Chriſt is his Saviour; wherein with one daſh of the penne, or with one breath of the mouth, they cancell all the Articles of the faith, and take away comfort from every Chriſtian ſoule, and leaue them in ſtate no better then the damned, nay, then the Deuils. To this purpoſe, I pray you, conſider briefely what is the faith of the Deuils, and what is the faith of true beleevers touching the Articles of the Creed. For the Devils *Vſe* 1. Difference betweene the faith of Devils and true beleevers.

Devils beleeve, and man beleeveth. But as Chriſt telleth his Diſciples, Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye cannot enter into the Kingdome of heauen: ſo may I ſay, Except our faith exceed the faith of the Deuils, and of all the Romaniſts and Reprobates, we cannot be ſaued. For there is no faith taught in the Church of Rome, but a man may have it, and yet be damned. Now I will ſhew what the Devils beleeve, and how farre they proceed. They beleeve there is one God, that God is a Father, that Chriſt Ieſus is a Saviour and Redeemer, and the holy Ghoſt a Sanctifier: they beleeve there is now, hath beene before, and euer ſhall be a Church, a true Church; they beleeve the Communion of Saints, and forgiveneſſe of ſinnes; they beleeve there ſhall be a reſurrection of mens bodies, and everlaſting life. All theſe they ſteadfaſtly beleeve without any wavering or doubting. But ſome will ſay, Is not this enough? is not this faith ſufficient? what is then wanting? I anſwer, A man may beleeve all theſe, and yet goe to hell as a damned creature, that it had beene better hee had never beene borne, as it is ſaid of *Judas*. For this is but the hiſtoricall faith, to beleeve the Scriptures to be true. The Devill himſelfe doth this, and yet hath no benefit by it, nor comfort in it. What then? Is this common faith to be condemned, becauſe the Devils have it? No, in no wiſe. For albeit wee cannot be ſaved by it, yet we cannot be ſaved without it, and therefore it is not to be condemned, nay, the Apoſtle *James* commendeth it, *Thou beleeveſt one God, thou doſt well in it.* This indeed muſt be embraced, but there is more then this, not to be omitted. Chriſt our Saviour ſaith, *If yee love them that love you, what thanke have yee? for ſinners alſo love thoſe that love them.* What then? doth he forbid us to love ſuch againe as love us? or doth he reiect this

Obiect.
Anſw.
Obiect.
Anſw.
Iam. 2. 19.
Luke 6. 32.

this as euill? No: but he meaneth, this is not ſufficient, if we proceed no further: as *Lots* wife is puniſhed, not becauſe ſhe went out of *Sodom*, not becauſe ſhe paſed it for a time with her husband, not becauſe ſhe went ſo farre, but becauſe ſhe *ſtood ſtill*, and *looked backe*, Gen. 19. 26. and went no further. So then, where the Devils end, we muſt begin, or rather proceed. True it is, wee muſt haue this common faith, not becauſe the Deuils haue it, but becauſe God hath commanded it, as *Peter* confeſſed Chriſt to be the Sonne of God, not becauſe the Deuils confeſſed it, but becauſe the Father had revealed it unto him. This common faith is a good preparative to ſaving faith, and layeth after a ſort, the foundation thereof, and we muſt have it, not becauſe of it ſelfe it is ſufficient: or we may not reſt there, as if wee were come to our iournies end, but muſt proceed forward in our way. For we muſt beleeve, not onely that there is a God, but likewiſe that he is our God: not onely that he is a Father, but that he is our Father: not onely that Chriſt is a Saviour, but that he is our Saviour: not onely that there is a Church, but that we are parts and members of it; that we are of the Communion of the Saints, and that our ſinnes ſhall be forgiven: that our bodies ſhall be raiſed, and that we ſhall have eternall life given unto us. This truth, the grounds before delivered, are ſufficient to manifeſt, if any thing can bee ſufficient, and to ſhew that there muſt be of neceſſity an application. But the Romaniſts *Obiect.* alledge againſt theſe things, that in the Goſpell all runneth in generall, and that it is not therein written, that ſuch a man is Gods, and ſuch a man ſhall haue his ſinnes forgiven, and have benefit by Chriſt. I anſwer, *Anſw.* whereas they confeſſe there is a generall in the Goſpell, we conclude, that therefore there is of neceſſity a particular included in the generall; As for example,

the Goſpell teacheth this, Whoſoever beleeveth and repenteth, hath Chriſt Ieſus for his Saviour: therefore there is this particular, *Peter*, *Paul*, *Cornelius*, and the reſt did beleeve and repent: therefore certainely they are ſaved by this their application. The Apoſtle *Paul* ſaith to the Iayler, *Act.* 16. *If thou beleeveſt in the Lord Jeſus, thou ſhalt be ſaved, and all thine houſe.* But he might preſently have rejoined (by the doctrine of theſe doting Doctors,) to the Apoſtles, Sirs, how doe you know this? is my name written in ſo many letters and ſyllables in the Scripture? But doubtleſſe *Paul* and *Silas* would have ſhaped him this anſwere, This is as true and certaine by the generall rules, as if thy name were written therein. As for the particular faith, it is written in our hearts, not in the Scriptures. But let us deale with them according to their owne practice. The Romiſh Prieſts take authority to themſelves to forgive ſinnes, to binde and to looſe; Aske any particular Prieſt for his warrant, hee will alleadge a generall Commiſſion, *Whoſe ſinnes ye remit, they are remitted, and whoſe ſinnes ye retaine, they are retained*, *John* 20. 23. And he ſuppoſed this to be ſufficient, albeit his owne name be not read and regiſtred therein. So then, if a man ſhould demand by what authority they abſolve? or who gaue them this authority? they thinke they have anſwered fully, that they are the ſucceſſors of the Apoſtles, and that therefore whatſoeuer they did, they alſo have power and authority to doe the ſame: and yet neither their names, nor of ſuch as are abſolved by them, neither of the pardoners, nor of the pardoned are written in holy Scripture. What then? May not we apply to our ſelves and to our comfort and ſalvation, that which they doe to others for gaine and for money? Laſtly, this objection overthroweth all piety and Religion. For if we be not bound to be aſſured of our ſalvation,

Mark. 16. 16.

Act. 16. 31.

Ioh. 20. 23.
Matth. 18. 18.

ſalvation, becauſe it is not ſaid in the Scripture by name that we ſhall be ſaved; then it wil follow that we are not bound to be holy, nor to feare God, nor to be religious, becauſe it is ſaid in Scripture by name, that we ought to be ſo. O, but it will be ſaid, Many are deceived, that apply the promiſes to themſelves, when indeed and in truth, they doe not belong unto them! *Obiect.* *Anſw.* I anſwer, Be it ſo, yet a falſe claime cannot barre by any Law the true owner from his right. This ought to drive us to take heed wee doe not deceive our ſelves, but it cannot wreſt from us this application. What if a franticke man ſhould boaſt and bragge abroad, that all the wares which are landed in ſuch a Port, are his, wil the right owner be thereby diſcouraged, or brought to thinke that they are none of his, and ſo leave to lay claime unto them? If an Vſurper ſhould challenge the Crowne as his owne, and belonging unto him, muſt wee therefore beleeve him, or ſhould this unjuſt claime barre the right and lawfull Heires, and enforce them to give over their juſt title? Or what if ſome ſhall ſhew falſe and counterfeit Pearles, will the Goldſmith be diſmaied by it, and begin to doubt whether his owne be good, and thinke they are naught? ſo wee may ſay, What though others doe not beleeve, or will not apply Chriſt to themſelves, or falſely make account of the promiſes to be theirs, which indeed are none of theirs: or what if Satan have deluded ſuch with the ſpirit of error? what though dogs and whelpes lay claime to the childrens bread? ſhall we therefore ſuffer our ſelves alſo to be mocked, and brought to thinke we are deceived, and that wee have no faith or confidence in particular to our ſelves? So then to conclude, we affirme that the Devils, *who are reſerved* in everlaſting chaines under darkneſſe unto the judgement of the great Day, have notwithſtanding as much faith as Iude 6.

the Romaniſts, for they can ſay, I beleeve there is a God, one God, remiſſion of ſinnes ſealed up by Chriſt to ſalvation, but neither they, nor the Romaniſts ever came to make any paticular application of theſe or any other promiſe to themſelves. But what was it the better for the Prodigall ſonne, to know there was bread enough in his fathers houſe, whiles in the meane ſeaſon he had no part of it, but was in danger *to periſh for hunger?* or for the foure Lepers to know there was plenty enough in the Hoſt of the Syrians, whiles themſelves *ſate at the gate* of the City ready to die? but when once they came to taſte thereof, they ſoone found ſtrength thereby. So it ſhall availe us nothing at all to know there is much good in the Church for the Children of the Church, while there is none at all in our owne hearts.

Luke 15.17.
2 King.7.4.

2 Secondly, it behooveth every man to examine himſelfe hereby, whether his faith be true or not. And how can we better doe this, then by trying whether we have a particular application of the promiſes of God to our ſelves, or not? Where this is done truly, there is true faith: Where it is not, men deceive themſelves with an opinion or imagination of faith, whereas indeed they have nothing leſſe. Now, for as much as we muſt be brought unto this try all, as it were into the field, it is to be feared, that it will deſcry and diſcover a great meaſure of infidelity to be in the world. For how many are there that condemne this doctrine, touching the applying of Chriſt, and all the promiſes that in him are, Yea, & Amen unto the glory of God, to be either a doctrine of preſumption, or the beaten path to deſperation, and therfore are afraid of it, and dare not meddle with it? They will hope well, as the Romaniſts doe, and thinke well of themſelves, as civill men doe, and thereupon perſwade themſelves they ſhall have well.

well. But all this while there is no talke of ſpeciall faith, nor of particular application. Their caſe muſt needs be lamentable, and they in a damnable condition. Such are like to ſome ſicke men, who out of an evill humour, and diſtemperature of the braine, perſwade themſelves that they may not eate or drinke, and that they are unworthy to touch and taſte their meat, and by this meanes are the cauſes of their owne death and deſtruction: yet they thinke they may ſee it, and looke upon it, they may heare of it, and talke of it, and they may reaſon about it, but by no meanes taſte it, and touch it, and eate of it. Thus it fareth with common Chriſtians, and this is the faith that is commonly to bee found every where: a ſicke faith, God wot; they thinke they may heare of the promiſes by others, and talke of them to others, but by no meanes they may apply them, which is as much as to feed upon them. Theſe are in a dangerous and damnable eſtate, like to a man that hath an excellent remedy and receit for his wound, but he never applyeth it to the ſore; or to a man that hath meat, but never taketh it; ſuch a one muſt needs famiſh himſelfe, and periſh. For as our Saviour ſaith, *Hee that eateth me, even hee ſhall live by mee:* hee that eateth not of this bread, that came downe from Heaven, ſhall not live for ever. If any of the Iſraelites being mortally *ſtung with the fiery Serpents* ſhould have ſaid, I know, God hath appointed a ſoveraigne remedy to heale me, but I am not worthy of it, and therefore I dare not be ſo bold and preſume to looke upon the brazen Serpent; would we not ſay, he periſhed juſtly? ſo may we be bold to ſay in this caſe. All men among us know that God hath ſent his Sonne into the world to *ſave ſinners*: howbeit if we goe no further, we have no more benefit by it, then a man that barely beholdeth food, but never feedeth of

Ioh. 6. 57, 58.

Numb. 21. 6, 9.

1 Tim. 1. 15.

it: can ſuch food nouriſh him? or ſuch meate ſtrengthen him? If we doe not apply Chriſt and his death, and all the promiſes of mercy and ſalvation to our ſelves, we are in the high and broad way to deſtruction, his judgements follow us at the heeles, and ſhall overtake us. If any aske, how we ſhall know, whether we doe truely apply the promiſes made by Chriſt, or not? becauſe the heart of man is evill, and deceitfull above all things, and the ſecret corners of it hard to finde out? *Jer.* 17.10. I anſwer, We ſhall know it by theſe few notes. If wee have the true faith, firſt wee ſhall finde the Devill an open enemy unto us in the matter of this ſpeciall faith. Hee will fight with us hand to hand, and ſet foot to foot againſt us, and ſtrive with us in the matter of our aſſurance, as hee did with *Michael* about the body of *Moſes*, *Jude* 9. Wee are therefore ſeriouſly to examine our ſelves, whether we finde any doubts or diſtruſt, and whether we have not many queſtions ariſing in our hearts, which are ready to call our faith into queſtion, ſuggeſting unto us, that we have no faith at all, thereby ſhaking the very foundation of the houſe. If we finde theſe wraſtlings and ſtruglings in us, as *Rebecca* did of the twinnes that were in her wombe, it is an argument wee have a true faith conceived in us. This rule is drawne out of Chriſts Words to his Diſciples, Luke 22. *Satan hath deſired to have you, that he may ſift you as wheat.* If then we finde and feele theſe aſſaults, theſe tentations, theſe buffettings, it is a plaine proofe that we have received faith, which maketh the Devill ſo earneſt and diligent to interrupt us and intercept us. Secondly, if we have faith applying the promiſes, it will purge the heart, and mortifie the corruptions thereof: the death of Chriſt crucifieth the fleſh, and all worldly luſts, our beſt beloved ſinnes, our deareſt ſinnes, and moſt deſired, and thoſe where-

Obiect.

Anſw.

How we may know whether we have true faith or not?

1

Luke 22.31.

2

whereunto we are moſt enclined, and wherewith wee are moſt infected, as moſt conſonant and agreeable to our corrupt natures. This is one infallible token that we are true beleevers: and this rule is taken out of the words of *Peter, Hee put no difference betweene Jewes and Gentiles, purifying their hearts by faith,* Acts 15. *which worketh by love,* Gal.5. Thirdly, Chriſt giveth himſelfe to the beleever, ſo that his holineſſe belongeth to him. Never any husband could endow his wife with ſuch a dowry, to ſay as Chriſt Ieſus doth, *I will betroth them to me for ever in righteouſneſſe,* in faithfulneſſe, in judgement, in loving kindneſſe, and in mercy. Thus they are married to him in holineſſe, and they become to be the members of Chriſt: for Chriſt cannot be the head of a polluted body, or of defiled members. As from a corrupt head proceed corrupt things to the members: ſo from a pure and holy head, which is Chriſt, muſt neceſſarily proceed holineſſe to all thoſe that are his members. The Vine cannot but communicate of his juyce or ſappe to the branches. There was never any that did truely apply Chriſt, but Chriſt truely applyed himſelfe to him againe: neither was there ever any that embraced him, but he likewiſe by and by tooke hold of him. *His left hand is under his head, and his right hand doth embrace him.* The beleever applieth Chriſt, and Chriſt holdeth the beleever, ſo that as the beleever ſaith, I am Chriſts, and Chriſt is mine: ſo on the other ſide Chriſt ſaith, I am the beleevers, and the beleever is mine. This application is mutuall and myſticall, there is a double worke in it, one is of the beleever, the other of Chriſt. A man layeth hold upon a ſtaffe that he carrieth in his hand to ſtay himſelfe up from falling, but the ſtaffe cannot lay hold upon him againe. Or a man claſpeth and embraceth the tree with both his armes, but the tree cannot embrace him againe:

Acts 15. 9. Gal.5.6. 3 Hoſ.2.19,20. Cant.2.6. & 8. 3.

but it is not ſo betweene Chriſt and the true beleever: we hold him faſt, but he holdeth us faſter, and giveth unto us of his holineſſe, even grace for grace; even as the childe holdeth the Father faſt that leadeth him, howbeit the father holdeth him faſter, and ſtayeth him up from falling away from him, otherwiſe he were every foot in danger. True it is, we cannot ſay, that all our blackneſſe of ſinne is quite gone, and removed, but that we have ſtill many ſpots and wrinkles, wee have not yet received perfect holineſſe from him. The Moone receiveth all her light from the Sunne, yet is not her body without ſome ſpots: ſo it is with us, though *we be blacke*, yet he accepteth us *as comely*. Laſtly, we have the true faith, if we hold faſt the promiſes, and cleave cloſe to him, even then, when he ſeemeth to frowne upon us, and to be angry with us, to hide his face from us, and to with-hold his loving countenance, as the Sunne that is hid in a cloud out of our ſight. We muſt reſt upon him in time of affliction. We muſt ſee hope through deſpaire, and Heaven through Heli: we muſt behold his mercy through his indignation, yea, life through death, and ſalvation through damnation, as it was with *Job*, *Though he ſlay me, yet will I truſt in him*: though he hide his face for a time frō us, yet the bright beames of faith will ſhine thorow the thickeſt fogs and miſts that ariſe in us. Thus we may by theſe notes prove our faith, and try the truth thereof. But if theſe be not in us, but the contrary, we cannot aſſure our ſelves, that we are yet come to a true faith. For firſt of all, if we live in quiet and at reſt, at peace and eaſe all our dayes, without any feares, doubtings, wraſtlings, bruiſings, buffettings, and aſſaults of Satan, we have cauſe to feare we have a falſe faith. This rule is grounded upon the Words of Chriſt, Luke 11. *When a ſtrong man armed keepeth the Palace, his goods are in peace.* If Satan never aſſault us

Cant 1.5. 4

Iob 13, 15.

Luke 11. 21.

to

to pull downe the buttreſſe and fortreſſe of our faith, wee are at peace and league with him, and hee with us, and we have juſt cauſe to ſuſpect our ſelves. True it is, there may be many doubts and tentations, and yet no faith: but there can be no faith, where are no doubtings or tentations at all. If we have faith, there will ariſe doubts, yea, albeit we have a great and a ſtrong faith: for it is not ſo ſtrong, but *That ſtrong man armed* will try the ſtreugth thereof: and ſo much the rather, becauſe it is ever mingled with ſome infidelity. Such then as can cry out, What? a doubt touching my ſalvation? Out upon it! O it is a great ſinne once to make a doubt! I thanke God I never doubted any whit of my ſalvation ſince I can remember, neither yet of Chriſt to bee mine: I doubt not to pronounce of all ſuch without any doubting at all, they never knew what faith meaneth, it is an evident demonſtration of great and groſſe infidelity. Againe, if ſinne be living in us, that there be no mortification at all, no cleanſing of our ſelves *from the filthineſſe of the fleſh and ſpirit*, we can have no true faith. It is open impiety to imagine, that the death of Chriſt truely applied to any ſoule, ſhould not bee of force to kill ſinne in it; and therefore it is great folly to ſay, We can rightly apply Chriſt and the promiſes of the Goſpell, and yet can ſhew never a ſinne *mortified* in us. No man is come to that height of ſinne, that he dareth either ſpeake or thinke, that there wanteth power in the death of Chriſt to kill ſinne in us, and therefore we muſt needs hold him for an unbeleever, that talketh of particular application, and yet hath ſinne as a tyrant raigning in him. Beſides, if Chriſt have not united us to himſelfe in holineſſe, we are yet faithleſſe men. For he uniteth himſelfe to none, but he putteth holineſſe in ſome meaſure into them. This rule is expreſſed by the Apoſtle, *Gal.* 5.24. They that are Chriſts, *have crucified*

Whereſoever there is true faith, there will be doubts and tentations.

2 Cor. 7.1.

Col. 3.3,4,5.

Gal. 5.24.

the

2 Cor. 4.17. *he fleſh, with the affections and luſts*, and are become *new creatures*. Laſtly, if we rely upon God, and upon his love and favour no longer then we have a lively and ſenſible feeling of the ſame, while we live at eaſe and
Iob 29.6. in proſperity, while we *waſh our ſteps in butter, and the Rocke powreth out rivers of oyle*, ſhall we call this a true
Tit.1.1. faith? *The faith of the Elect*, to make ſhew of many good things in us ſo long onely, as God beſtoweth good things upon us, and no longer? but if he once change our eſtate, to be ready to repine againſt him, and to rent him in pieces, like mad Dogs that flie in their Maſters face? This rule ariſeth from Satans falſe meaſuring of
Iob 2.5. the practice of *Job*, Chap. 2.5. *Put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face*. This is contrary to the application of Gods ſervants, who when he doth afflict them, and his hand is moſt heavy upon them, even then they ſticke faſteſt unto him, as the Traveller that claſpeth his cloke cloſeſt unto him in bluſterous windes, and ſtormy weather. The hypocrites will doe this in time of proſperity onely, whereas in trouble and perſecution they fall away, and *are offended*, Matth. 13.21.

3 Laſtly, this is comfortable to every one that is able, though it be with much weakneſſe, and with many infirmities, to apply in particular the promiſes of God to himſelfe. Theſe may be comforted, yea, theſe onely, for they ſhall be ſure to finde God gracious unto them in the end. If they be ſtung, they ſhall be ſure to be healed, becauſe they are able to looke up to the *Brazen Serpent*, that God had commanded to be ſhewed. If they be hungry, they ſhall bee ſatisfied and ſaved, becauſe they can in part apply Gods promiſes to themſelves. It is a rule that the Civilians have, that *mine is better then ours*: ſo we ſay in this caſe of faith, for a man to ſay by particular application, Chriſt is mine, is better then

A weake faith applieth as truely, as the ſtrong faith.

then to ſay in generall, Chriſt is ours, or others: and God is my Father, then to ſay he is our Father, or their Father. Nevertheleſſe, we muſt not on the other ſide be diſcouraged, to thinke or to feare wee doe not beleeve, when indeed we doe beleeve. True it is, unbeleevers doubt, and true beleevers doubt, and yet there is great difference betweene the doubting of the one, and of the other. The hypocrites or temporary beleevers are like a man that is in a dreame, that *thinketh hee eateth*, and behold, when he awaketh, hee is hungry: that *thinketh he drinketh*, and behold, when hee awaketh, he is thirſty; that he enjoyeth many good things, and when he awaketh, he is diſappointed, and findeth no ſuch matter. Or like one, who, being in a deepe ſleepe ſuppoſeth he holdeth ſomewhat in his hand, and that he claſpeth and gripeth it ſo faſt, that none ſhall be able to wring it, or wreſt it from him by any meanes: howbeit when he awaketh, his hand is empty, and he perceiveth plainely, he hath nothing at all in it. So doe all temporizers, they have many a pleaſant dreame, they thinke verily they have true faith, when indeed they have nothing leſſe: they are without the feares, and terrours, and tremblings, that Gods Children doe often, even in their beſt meditations finde in themſelves, whom Satan will not ſuffer to be quiet. If any aske, How commeth this to paſſe, that the true beleevers ſhould thus doubt and ſtagger, and the unbeleevers no way ſo much diſtreſſed? may not the ſtate of theſe ſeeme to be much better then of the other? I anſwer, This ariſeth from ſundry conſiderations. Sometimes the effects of Gods grace are not ſo lively in them as formerly they have beene, as we might eaſily ſhew in the examples of *Job*, of *David*, and of divers others, that we might learne *to walke by faith*, and not by ſight or feeling. Sometimes, the heart of man, too

Eſay 29. 8.

Obiect.

Anſw.

2 Cor. 5. 7.

full

full of corruption, will caſt forth doubts, as the Furnace doth ſparkles, concerning his faith, ſeeking as it were to throw mire and dirt in the face of his faith: and ſometimes Satan is ready to interrupt us, and to hinder the courſe of our beleeving, becauſe he is evermore an enemy unto us. For the life of a Chriſtian is like the daies of the yeere: one while the daies are very faire, another while they are full of clouds, of ſtormes, and of ſhowres. So a man that doth beleeve, ſhall ſometimes finde all faire, as when the Sunne ſhineth in his ſtrength, and have a long time of breathing and gathering new ſtrength, leſt he ſhould be ſwallowed up with over-much heavineſſe. For as God will not ſuffer *the rod of the wicked to reſt upon the backe of the righteous*, leſt he ſhould put forth his hands to iniquity: ſo he will not ſuffer the tentations of Satan to dwell evermore with him, and to continue upon him, leſt he ſhould be diſcouraged and diſ-heartned. Sometimes againe, whiles ſtormes and tempeſts of doubting are raiſed, and the waves and floods of infidelity threaten to drowne, or at leaſt to ſhake the foure corners or pillers of the houſe, that it may fall downe: and we are like a troubled Sea, we have not leiſure ſo much *as to ſwallow our ſpittle*; this falleth out, leſt we ſhould grow ſecure, and that he might draw us, or drive us thereby neerer to himſelfe. Then the Sunne hideth his face in a cloud: then we are full of wavering. Notwithſtanding, this may bee no matter of diſcouragement, but rather of much comfort and encouragement, foraſmuch as this is a token of true faith; and God doth it for theſe ends, to make us more certaine of our faith afterward, to cauſe us to lay better hold on the promiſes of God, and to finde more joy in them at the latter end.

Pſal. 125. 3.

Iob 7. 19.

Good pleaſure.) Here is the third branch of the promiſe, noting the ground thereof; not the free will of man,

man, but the *good pleaſure* of God. From hence are all good things conveied unto us. This is called in holy Scripture, His grace, his mercy, his love, his kindneſſe, his purpoſe, his will, the purpoſe of his will, the good pleaſure of his will, and ſuch like, all of them pointing out the ſupreme and higheſt cauſe of all the good meant toward us, and beſtowed upon us. This teacheth that *Doct.9.* the good pleaſure of God is the fountaine of all good gifts and graces whatſoever. His free love and favour is the firſt and principall cauſe of all bleſſings externall, internall, eternall. This *Moſes* ſheweth, *Deut.7.* 8. The cauſe why the Lord brought his people out of Egypt with a mighty hand, and redeemed them out of the houſe of bondmen, and from the hand of *Pharaoh*, was *becauſe he loved them.* This is the ſaying of the Angels after the birth of Chriſt, Luk. 2. *Glory to God in the higheſt, on earth peace, good will toward men.* The Apoſtle *James* teacheth this, *Of his owne will begate he us with the Word of Truth.* And *Paul* to like purpoſe, Hee hath opened to us the myſtery of his Will, and hath made us accepted in his Beloved, *according to his rich grace.* And elſewhere, *It is God that worketh in you* both to will and to doe of his good pleaſure. This will further appeare to be the firſt mover that ſetteth forward the other ſecond cauſes. For our whole ſalvation proceedeth from the grace of God, as election, Chriſt himſelfe, vocation, faith, juſtification, regeneration, love, good workes, converſion of ſinners, the finall perſeverance of the Saints, and eternall glorification. Even as the body and branches of the tree, iſſue from the root: ſo is *the good pleaſure* of God the root, out of which all theſe bleſſings grow, which in due time we partake. Let us ſee this better by induction of particulars. No man can bee ſaved and obtaine eternal life, except he be predeſtinated & choſen unto it.

Deut. 7.8. Revel. 1.5. Luke 2.14. Iam. 1.18. Epheſ. 1.6. Phil. 2.13.

For

For the Kingdome is not given but to such, for whom
Matth. 25.34 & 20.23. *it is prepared*, Matth. 25.34. & 20.23. but this is done
Ephes.1.4. according *to the good pleasure of his will*, Ephes. 1.4. No man could be saved, except Christ Iesus had come, and had satisfied the wrath of his Father for the sinnes of
Acts 4.12. the world: for there is *no other name under Heaven*, whereby we can be saved. But this benefit proceedeth from the grace of God, and his everlasting love
Ioh.3.16. toward us, Ioh.3.16. *For God so loved the world, that he gave his onely begotten Sonne for all that beleeve in him.* There is none saved that is come to yeeres of discretion, except he be effectually called to Christ and his Gospell; but whence commeth this but from his grace? for he hath called us with an holy calling, *ac-*
2 Tim. 1.9. *cording to his owne purpose*, which was given us in Christ
Gal.1.15. Iesus, before the world began, 2 *Tim.* 1.9. No man is saved except he have faith, and beleeve in Christ, for
Hab.2.4. Heb.11.6. the *Just shall live by his faith*, and without it, It is unpossible to please God: and whatsoever is not of faith, is sinne. But from whence have wee faith? it is by
Ephes.2.8. grace, Ephes. 2. *By grace yee are saved through faith, it is the gift of God.* No man can be saved, except also
Psal. 34.15. he be justified, for the eyes of the Lord *are over the just*, but the face of the Lord is upon the evill, to root out the remembrance of them from the earth, *Psal.* 34. Now whence is this, but from his free grace, Rom.3.
Rom.3.24. 24? *We are justified freely by his grace.* No man can bee saved, except he be regenerated and sanctified by the holy Spirit: for except a man be borne againe, of water and the holy Ghost, he cannot enter into the Kingdome
Ioh.3.3. of God, *Joh.* 3.3. But whence is this also but from grace, that we should be holy, and without blame be-
Ephes.1.4,5. Tit.2.11,12. fore him, *Ephes.*1.4,5. *Tit.*2.11,12? No man can bee
1 Cor.16.14, 22. saved without love toward God and our neighbour, 1 *Cor.*16.14. For he that loveth not the brethren, abideth

deth in death, 1 *Joh.* 3. 14. But this love proceedeth from grace, for *love is God*, 1 Ioh. 4. 7, 19. and we love him, because he loved us first. No man can bee saved without bringing forth good workes, and walking in them, for wee are his workmanship, *created in Christ Jesus unto good workes*, which God hath ordained, that we should walke in them: But this commeth from his grace, who hath promised *to give us his Spirit*, Ezek. 36. *I will cause them to walke in my wayes.* No man can be saved without remission of sinnes, for in many things wee all offend daily, *Jam.* 3. 2. but this is from grace, *Ephes.* 2. 7. *Esay* 43. 25. No man can bee saved, except hee persevere and continue in faith, in good workes, and in all Christian duties: for hee that continueth unto the end, shall be saved, *Matth.* 24. 13. but when the righteous turneth away from his righteousnesse, and committeth iniquity, all his righteousnesse that he hath done, shall not bee mentioned, but in his sinne that he hath sinned, he shall die, *Ezek.* 18. 24. Now whence is this, that we stand fast? *Is* it from our selves? No, it is from his grace, who will give them an heart to feare him for ever, *that they shall not depart from him*, *Jer.* 32. 39, 40. *Phil.* 1. 6, Lastly, no man can be saved without eternall life, for what is our salvation, but our glorification? now this is also of grace, for here Christ saith, It is the good pleasure of our heavenly Father to give us the Kingdome; and the Apostle elsewhere, *Eternall life is the gift of God*, Rom. 6. 23.

1 Ioh. 3.14. & 4.7, 19. Ephes. 2, 10. Ezek. 36.27. Iam. 3.2. Ephes. 2.7. Esay 43.25. Matth. 24.13. Ezek. 18.24. Ier. 32.39. Phil. 1.6. Rom. 6.23.

The reasons; first, because God will have the praise of all his workes, *Ephes.* 1. 11, 12. All things are from him, and through him, and for him, *To him be rendred all glory for ever*, Rom. 11. 36. But if our salvation were any way of our selves, that we did part stakes with him in the grace, there were reason wee should also share

Reas. 1. Ephes. 1, 11, 12. Rom. 11. 36.

with

with him in the glory. Hence it is, that the Apoſtle ſaith, Rom.4.2. *If* Abraham *were iuſtified by workes, he hath whereof to glory, but not before God.*

2 Secondly, grace otherwiſe were no grace at all, and ſalvation were not of his good pleaſure, but of our owne good pleaſure. For grace is not grace, except it
Rom.11.6. be every way gracious or free, Rom.11.6. *If it bee of grace, then it is no more of workes, otherwiſe grace were no more grace: but if it be of workes, then it is no more grace, otherwiſe worke is no more worke.* Thus the Apoſtle reaſoneth from the contrary.

3 Thirdly, God oweth nothing to any man, neither taketh he ought of any man: ſo that hee may give, or not give, what, when, where, to whom, and how much it pleaſeth him, being independant upon any creature, and free from all obligation, which might binde him to any of them. He hāth abſolute right and juriſdiction over all men, as the Potter hath over his clay. Hee may doe with his owne what he pleaſe, and who ſhall
Iob 9.12. ſay unto him, *What doeſt thou?* Shall the thing formed
Rom.9.20 ſay to him that formed it, *Why haſt thou made me thus?*
Eſay 10.15. & 45.9. Shall the clay ſay to him that faſhioned it, *What makeſt thou?* Shall the Sonne ſay to the Father, *What begetteſt thou?* or to the Woman, *What haſt thou brought forth?*
Ier.18.6. Shall *the Axe* boaſt it ſelfe againſt him that heweth therewith? Or ſhall *the Saw* magnifie it ſelfe againſt him that ſhaketh it? As if *the Rod* ſhould ſhake it ſelfe againſt them that lift it up? or as if *the Staffe* ſhould lift up it ſelfe, as if it were no wood? Woe unto him that ſtriveth with his Maker. Let *the Potſheard* ſtrive with the Potſheards of the earth. Wherefore albeit he ſhewed no mercy on *Cain, Eſau, Saul, Ahab, Judas,* and ſundry others, yet is he not herein unjuſt, for hee was indebted unto them nothing at all. Nay, more then all this, had he denyed mercy to all mankinde, and

appointed

appointed all the ſonnes of *Adam* (of whom they come, as out of a corrupted maſſe) to endleſſe torments, as he did the Angels that fell, yet had he done them no wrong, but executed upon them juſt judgement, and their deſerved puniſhment, ſo that no man can juſtly utter a word of complaint againſt him. Hence it is that the Apoſtle ſaith, Rom. 11. *Who hath firſt given to him, and it ſhall be recompenced unto him againe?* Rom. 11. 35.

This reprooveth two ſorts. Firſt, ſuch as ſet up mans free will, and make the beginning of our ſalvation to come from our ſelves. This croſſeth the doctrine of the holy Scriptures, which teach that in our will is no good at all, untill God from above give it, and graft it in us, as the earth is dry and barren, the dryeſt of all the elements, untill it receive the ſhowres from Heaven, to make it fruitfull. This error ſetteth up mans nature, and puffeth up fleſh and blood. It aboliſheth the grace of God, and derogateth much from the glory of his mercy, becauſe we are no more able of our ſelves to doe good, then the ſtone can of it ſelfe mount up aloft. If you take it, and throw it into the aire, it flyeth upward: ſo if the Sonne take us and make us free, then we will, and worke freely; and if *wee bee drawne, wee runne after him.* What then, may ſome ſay? Are we ſtockes and ſtones without will, without life, without motion? I anſwer, Not ſo: wee are not utterly as blockes or ſtones without underſtanding. For our will is capable of good, when once it is wrought in us, whereas ſtones, ſenceleſſe creatures, and bruit beaſts are not. Nay, we have a certaine freedome and liberty in naturall, and civill things, and ſome Eccleſiaſticall, ſo farre as both ſence and reaſon may guide us. But to any thing that is ſimply good, and well-pleaſing to God, before he make us willing, that are unwilling, wee are worſe then ſtocks, I meane, to doe good in a good, holy,

Vſe 1.

Cant. 1. 4.

Obiect.

Anſw.

and ſanctified manner. For not onely wee have ſtony hearts, but alſo we rebell againſt God, and lift up our ſelves againſt him, which ſtockes and ſtones never doe againſt their Maker: ſo that Chriſt ſaith, *Without mee* Ioh.15.5. *yee can doe nothing.* And the Apoſtle, *Wee are borne dead* Epheſ.2.1. *in ſinnes and treſpaſſes.* Whoſoever therefore ſhall tell us, and perſwade us, that we have power of our ſelves to doe that which is good, and that wee ſtand in need of nothing, but to be gently holpen with the hand, to walke in his waies, and need not to be wholly aſſiſted and prevented by grace, they are lying ſpirits, and falſe prophets, beleeve them not, bid them not *God ſpeed*, neither receive them to houſe. What a ſtirre hath there beene heretofore, and is yet in the Church of Rome, and among other Sectaries (and who is ignorant of it?) about the matter of free will? Were he not a fond man, who being faſt bound in chaines and irons, would talke of nothing but of his preſent freedome and liberty? Yet this is the caſe with us; we are bondmen, and yet we hold our ſelves to be free men: wee have juſt cauſe therefore utterly to aboliſh this name of Free-will, and learne to reaſon of our bond-will another while. For we are as unfit to begin any good in our owne ſelves, as the greene wood is to kindle in it ſelfe and of it ſelfe any fire or heat: which being kindled, it is rather apt to be put out againe. Theſe never knew the greatneſſe of the fall of man, and the deadly wound that nature hath received: for it is God that worketh in us the will and the deed. And if both the deed and will it ſelfe be Gods gifts, I would gladly know, what good gift we have left unto us in nature? or what we can rightly challenge to our ſelves? God is *Alpha* and *Omega*, the firſt and the laſt, the beginning and the ending, and therefore all power and ability is taken from us quite and cleane of doing any thing that is good.

good. True it is, the first man *Adam*, before his transgression, had free will to chuse the good, and to refuse the evill, but by his fall hee lost both it and himselfe, both his liberty and his innocency. For now our freedome is onely to be free to sinne: too free (alas) we are to it, if that may be called a freedome, which indeed is the most miserable and slavish bondage, while wee can doe nothing else but sinne, lying as it were fast bound in chaines and fetters hand and foot. O, but a man that is fettered, hath at least a will and desire to be loosed. It is true of bodily captives and prisoners, but it is not so with the naturall man that is unregenerate. For as he is fettered, so of himselfe he is willing and desirous to be so, he doth evill, and he will doe it: he loveth his chaines as if they were of gold or silver, and hath no will to bee raised from the *dead sleepe* of sinne. Hee thinketh himselfe at liberty, and as free as the best, when he is faster holden then the worst Gally-slave. He is the servant of corruption, and yet hee is offended with him that moveth him to shake off those heavy bolts and fetters, and to come out of that bad and bond condition. The Apostle sheweth, that *the naturall man perceiveth not the things of the Spirit of God, for they are foolishnesse to him, neither can he know them, because they are spiritually discerned.* Secondly, it reprooveth such as teach, that faith and workes foreseene, are the causes of our election to life and salvation. This were for us to choose God, and not for God to choose us, whereas he witnesseth the contrary. This is to reject all infants from Gods Election, who are taken away by untimely death, as corne that is reaped downe in the greene blade. This maketh election to be uncertaine, and to depend upon the will and pleasure of men. This teacheth that grace is not the totall cause of faith. This is as much as to begin our spirituall life at our

Mans freedome is a very bondage.

Ephes. 5. 14.
2 Tim. 2. 26.

1 Cor. 2. 14.

Faith foreseene is not the cause of our salvation

ſelves, and to give the praiſe to our ſelves, at leaſt in part, and not to God for the bleſſings that we receive from him. This is to be afraid, leſt we ſhould bee too much beholding to God for our ſalvation, and too little to our owne ſelves. This is to *reioyce* in an arme of *fleſh*, and not in the mercy of God, 1 *Cor.* 1. 29. The new Sectaries teach that Election reſteth and dependeth upon the foreknowledge of faith, and that it is made for faith foreſeene, which the ſounder ſort of Papiſts begin to be aſhamed of, as appeareth in *Bellarmine*. The Apoſtle teacheth plainely, that *all ſpirituall bleſſings* whatſoever are given us according to Election, *before the foundation* of the world, *Epheſ.* 1.3,4. and therefore Election muſt of neceſſity bee before thoſe bleſſings. Againe, we are elected, *that we ſhould be holy*, and without blame: he ſaith to holineſſe, not for any holineſſe, and conſequently to faith, not for faith. So *Paul* obtained mercy, *That he ſhould be faithfull*, 1 Cor. 7. 25. not becauſe God conſidered him as already faithfull. Chriſt Ieſus choſe his Diſciples not already bearing fruit, but *that they ſhould bring forth fruit*, Ioh. 15. 16. This alſo *Luke* ſheweth, that ſuch as *were ordained to eternall life beleeved*, Act. 13. Election therefore is before faith, and it is the cauſe why men doe beleeve: whereas our new Sect-maſters and Strife-makers ſet the Apoſtle and the reſt of the Church to Schoole, and teach him to ſpeak, as they do yong children, that they beleeved, & afterward were ordained to eternall life. The words of *Paul*, *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, could not be true, if God had mercy on men for faith foreſeene. For what could he foreſee but his owne gifts, which himſelfe determined to beſtow upon us?

i Cor.1.29. The doctrine of the new Sectaries, Epheſ. 1.3,4. 1 Cor.7.25. Acts 22. 14. Ioh.15.16. Acts 13.48. Rom.9.16.

3 This teacheth us alſo to pull downe all high conceits of our owne worth, as if our ſalvation depended upon ou.

our owne ſelves, and that wee were able to guide our waies, and order our ſteppes to life: and on the other ſide, admoniſheth all Gods Children to thinke humbly of themſelves, and of all that they can doe, or have done touching the cauſe and foundation of their ſalvation, and withall to magnifie highly the riches of the mercy of God, and the aboundance of the love of Ieſus Chriſt our Saviour, ſhed abroad in our hearts, acknowledging the beginning, proceeding, continuing, and finiſhing of our ſalvation to ſpring from him onely. True it is, our *deſtruction* is not of God, but of our owne *ſelves*, but our ſalvation is not of our ſelves, but of God. Wherefore then hath God choſen us and refuſed others? made us *veſſels to honour*, and left others *to be veſſels to diſhonour*? why hath hee taken away the hardneſſe of our ſtony hearts, and given over others to walke in their *hardneſſe*, and *hearts* that cannot repent, as he did *Pharaoh*? Wherefore hath he ſanctified us with his Spirit, and paſſed by many thouſand others, that they might worke out their owne deſtruction and damnation? Doubtleſſe he hath not done all theſe, nor any one of all theſe things for any good he ſaw in us, nor for any goodneſſe he foreſaw would be in us, nor for any inclination to goodneſſe hee could perceive in us, nor for any workes of preparation to make us fit for grace: for what could he ſee in us, though he be of pure eyes, but matter of his wrath to feed upon, as the fire doth upon the fuell? It was not greatnes of wealth, nobleneſſe of birth, highneſſe of eſtate, worthineſſe of condition, multitude of friends, that hee reſpected, who reſpecteth no mans perſon: ſo that when we conſider what we are of our ſelves, and how graciouſly God hath dealt toward us, we ſhould cry out with the Apoſtle, *O the depth of the riches both of the wiſedome and knowledge of God, how unſearchable are his iudgements,*

Hoſ. 13.9. Iam. 1.13,14, 15. 2 Tim. 2.20, Rom. 2.5. Rom. 11.33.

ments, and his waies past finding out, Rom. 11. 33.

3 Lastly, seeing it is of Gods good pleasure that he saveth us, and not any thing that is in our selves that moued him, this ought to stirre us up to thankefulnesse, and our thankefulnesse to dutifulnesse, and obedience toward him. The greater his mercy is, and the more free his grace is, the more wee ought to praise and magnifie his great Name. It is he that hath given us all, let him therefore have the praise of all. We have nothing in our selves, therefore let us challenge nothing to our selves. The worke is his owne, and properly belonging to him: let us take heed we commit not sacriledge, and robbe him of the glory due to his Name. They are pure, or rather impure naturall men, that set up nature: and they are destitute of grace, that pull downe the post or piller of Gods grace, which holdeth up the whole building. We cannot ascribe too much to him, wee cannot detract too much from our selves. We cannot deny too much to Nature; we cannot ascribe too much to grace. Our good thoughts, our good desires, our good deeds, our good words, (if we have any) come from without, as *evill thoughts come from within, and doe defile us*, as water comming from an uncleane fountaine. All our good is of his good pleasure, and therefore it is good reason, that hee should bee honoured and glorified in it, and for it. Hence it is, that the Apostle saith, What is it that thou hast not received? .Wee are so farre from comming to our iournyes end without his direction, that we cannot set one foot forward in the right way. Wee are so farre from being able to practise any thing that is good, that wee haue no power to prepare our selves to it, forasmuch as it is he that *prepareth the heart, Psal.* 10.17. And the Apostle saith, We are not sufficient of our selves *to thinke any thing as of our selves, but all our sufficiency*

Matth. 15. 18.

Psal. 10. 17.

2 Cor. 3. 5.

ſufficiency is of God. This uſe doth Chriſt our Saviour point unto, *Mat.* 11. *I thanke thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes; even ſo, Father, for it ſeemed good in thy ſight.* That which Chriſt our Saviour doth, ought we all to practiſe and performe. It belongeth to all the Elect and godly to ſhew great love to him that hath loved us firſt, and continuall thankefulneſſe toward him, becauſe wee hold our ſelves and all that we have of his gracious favour. We enjoy not any good through our owne deſervings, but all beſides our merits, nay directly againſt our merits. For by the guilt of ſinne, we deſerve to be in the ſame condition with the reprobate; and it is the great goodneſſe and mercy of God who hath ſeparated us, and allotted unto us a better eſtate, and that it goeth better with us. How often doe we requite his love with unkindneſſe? for wee give him nothing, but he giveth us all: neither doe we prevent his liberality, but he preventeth our ability (if any were) to worke in us ſuch duties as may pleaſe him. Matth. 11,25, 26.

To give.) The fourth branch of the reaſon. Theſe words containe the manner of beſtowing the promiſe, and the meanes how it is convaied unto us. As the fountaine of it is Gods good pleaſure, ſo the chanell to convay it, is his free gift. Some kinde of gifts are given, but they are firſt well deſerved by them that receive them. Againe, ſome things are given, but it is with hope and expectation to have as great or greater beſtowed upon them againe, as they that give to Kings and Princes. Some things are ſaid to be given, when a ſufficient recompence is tendred and offered withall, as *Gen.* 23. 9. *Give me the cave for as much money as it is worth:* and 1. *King* 12. 2. *Give me thy Vineyard, and I will give thee for it a better Vineyard then it.* This giving by way of Luke 14.12. Gen.23.9.

commutative juſtice, is no other then bargaine and ſale or exchange. But it is not thus with the gifts of God, who is a free giver and beſtower, hee doth not alter them, neither barter them for other, he doth not chop and change, buy and ſell his bleſſings, as men doe Bullockes in a market, that he ſhould be as much beholding to us, as we to him: He offereth with a willing heart, and performeth with a free hand. This teacheth us, that all ſpirituall gifts and graces are beſtowed upon us frankely and freely. They come unto us neither by inheritance, nor by exchange, nor by bargaine and ſale, nor yet by purchaſe. True it is our Salvatiou and Redemption were purchaſed by Chriſt, who paid a deare price to bring us to God, (becauſe his Iuſtice required it,) yet was this alſo of meere grace. *We have Redemption through his blood, the forgiveneſſe of our ſinnes, according to the riches of his grace.* So then, albeit Salvation were purchaſed, and as I may ſay, dearely bought in reſpect of Chriſt, yet neither the whole worke, nor any part or parcell thereof was purchaſed in regard of our ſelves, who are made partakers thereof through Gods ſpeciall grace. We conferre nothing toward the attainement of Salvation, to procure to our ſelves this unſpeakable benefit. Wee cannot gratifie Chriſt Ieſus againe in any matter or meaſure, who *trode the wine-preſſe of the wrath of the Father alone for us*, and hath paid the utmoſt farthing that could be required of us, and therefore it commeth as a meere gratuity unto us without any purchaſe or paiment, without any money or ſatisfaction. This the Apoſtle teacheth, *Rom.* 3. 24. *Being juſtified freely by his grace, through the Redemption that is in Chriſt*, and Chap. 6. 23. *The gift of God is eternall life through Jeſus Chriſt our Lord.* And *Peter* ſpeaketh to the ſame purpoſe, *According to his divine power hee hath given us all things that pertaine unto life and godlineſſe,*

Doct. 10.

Ephes. 1. 7.

Eſay 63. 3.

Rom. 3. 24. & 6. 23.

2 Pet. 1. 3.

neſſe, 2. *Pet.* 1. 3. Thus the Prophet long before proclaimed the free gift of God, without either money or money-worth, or any price; all that are a-thirſt may come freely to the waters of life, *Revel.* 22. 17. *John* 7. 37. Eſay 55. 1, 2.

The reaſons are, firſt from the generall to the ſpeciall, All good gifts and perfect gifts whatſoever are from above, and come downe from the Father of lights, *Jam.* 1. They ſpring not out of the earth, as *John* 3. *A man can receive nothing, except it be given him from above*; neither yet come unto Chriſt, except the Father draw him, *John* 6. *Reaſ.* 1. Iam. 1. 17. Ioh. 3. 27.

Secondly, wee cannot obtaine a bit of bread to doe us any good, but we muſt have it by Gods gift, as appeareth in the Lords Prayer, where wee are taught to come to him to have *our daily bread* given unto us. The Iſraelites could not inherit the Land of Canaan by any inherent *righteouſneſſe* in themſelves, & the uprightnes of their hearts, neither yet conquer it by their owne ſword, *Pſal.* 44. 3. *They gate not the Land in poſſeſſion by their owne ſword, neither did their owne arme ſave them, but thy right hand, and the light of thy countenance, becauſe thou hadſt a favour unto them*; much leſſe then are we able to poſſeſſe the heavenly Canaan by any godlineſſe in our owne perſons. 2 Matth. 6. 11. Deut. 9. 5. Pſal. 44. 3.

This doctrine overthroweth all Iuſtification by our owne workes and merits, whether done before grace, or in the ſtate of grace. The Apoſtle ſaith, *Rom.* 3. 20. *By the deeds of the Law ſhall no fleſh bee iuſtified in his ſight, for by the Law is the knowledge of ſinne.* And *Tit.* 3. The kindneſſe and love of God appeared, *not by workes of righteouſneſſe which we have done*, but according to his mercy hee ſaved us: and againe, 2. *Tim.* 1. 9. He hath ſaved us and called us by an holy calling, *not according to our workes, but according to his owne purpoſe and* *Vſe* 1. Rom. 3. 20. Tit. 3. 4, 5. 2 Tim. 1. 9.

grace

grace which is given us in Chriſt Jeſus before the world began. What can workes before a mans converſion availe, for as much as wee are borne dead in ſinnes and treſpaſſes, as wee have ſhewed before, being without faith, without hope, without any good, ſo that wee ſhould be juſtified by our ſinnes, and our righteouſneſſe ſhould be by unrighteouſneſſe, if we ſhould bee juſtified by theſe or any ſuch workes? Neither can workes of righteouſneſſe done in faith, and after our converſion preſent us as righteous in the ſight of God, becauſe they are all unperfect, even the beſt and the holieſt of them, that we cannot challenge righteouſneſſe by them, but muſt with the Prophet cry out, *Lord, enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified.* And againe to like purpoſe, *If thou, Lord, ſhouldſt marke iniquities, O Lord, who ſhall ſtand? but there is forgiveneſſe with thee, that thou maiſt be feared.* This is our juſtification to obtaine remiſſion of our ſinnes, *Pſal.* 32. The Servants of God doe not in the pride of their hearts advance themſelves againſt God through their owne righteouſneſſe, but they aske forgiveneſſe for their unrighteouſneſſe. The Apoſtle *John* ſaith, *If we ſay that we have not ſinned*, we make him a lyer, and his Word is not in us. All our righteouſneſſe is *as a menſtruous cloth*, ſpotted with the fleſh. But the Adverſaries object, that the Scripture never ſaith, We are juſtified by faith onely: and complaine that this word is fraudulently foyſted, and cunningly thruſt into this Queſtion, as an Addition of our owne, whereupon notwithſtanding the chiefe ſtate of the Controverſie betweene us and them dependeth. I anſwere, The putting to of that word is not alwaies an Addition to the Text, but rather an expoſition, or explication, as wee ſee the like caſe in Chriſt our Saviour, *Luke* 4. 8. compareth with *Deut.* 6. 13. who addeth

Pſal. 143. 2. & 130. 3. & 32. 1, 2.

1 Ioh. 1. 10.

Eſay 64. 6.

Obiect.

Anſw.

Luke 4. 8.
Deut. 6. 13.

addeth that word without any correction, or corruption, or without any violence to the Text. Againe, the Scripture teacheth, that we are juſtified without workes, not by the workes of the Law. If then works be excluded, what can be included? or what is there eſtabliſhed but faith? what can have place in our *juſtification* beſide the ſame? For to ſay that a man is *juſtified* by faith onely, and to ſay that a man is juſtified by faith without the workes of the Law, are equivalent and in effect all one thing. Even as he that ſaith, The husband ought to be maſter of the houſe, and not the wife, ſaith in effect that the husband onely ought to be maſter, eſpecially when the Queſtion ariſeth, whether the man or the woman ought to be maſter: for albeit he expreſſe not the word (onely) yet all men know it is neceſſarily to be ſupplied: So he that ſaith, a man is juſtified by faith without workes, implyeth withall that a man is juſtified by faith onely, when the Queſtion ſtandeth, whether a man be juſtified by faith, or by good workes, or by the one and the other joyned together, albeit he doe not expreſſely adde the word onely. But it is further objected, that the works which Saint *Paul* excludeth, are the workes of the Ceremoniall Law, and that ſometimes he excludeth the works of Nature onely, and not of Grace. I anſwer, As though the Churches of God after their embracing the Goſpell, and walking many yeeres in the wayes of godlineſſe, were ſo ſimple and ſo fooliſh, as to make any Queſtion, whether they could bee juſtified by workes wrought before their converſion, when they were poore miſerable Idolaters, having no hope, and being without God in the world? Wherefore, the Apoſtle, as if of purpoſe he would prevent this tricke of evaſion, bringeth in the example of *Abraham* and *David*, even when they were in Gods favour. Ob-

Obiect.

Anſw.

Rom. 4. 2, 6.

ſerve

ſerve farther for the clearing of this point, that he, in all his treatiſes of juſtification which are many and large, never exhorteth us to be juſtified, no more then he doth to be elected. Search the Epiſtle to the Romanes, to the Galatians, and other his Epiſtles; or the Epiſtles of *Peter* and *John*, and *James*, yee ſhall never finde an exhortation to be juſtified; but in theſe and other Scriptures, we have a thouſand exhortations to be holy and ſanctified. True it is, we are warned to make our election and calling ſure, as alſo wee may be, to make our juſtification ſure. But what may be the reaſon hereof? doubtleſſe, becauſe juſtification is not a vertue in man, but a grace of God, whereby he abſolveth ſinners in beholding his Sonne, as in Civill Courts, Iuſtification is an Act of the Iudge, not a vertue in him that is to be judged. Therefore he ſaith, *Wee are juſtified by the blood of Chriſt*; but if by juſtifying hee had meant ſanctifying or regenerating of us, he would rather have ſaid, we are juſtified by the Spirit of Chriſt: beſides they are expreſſely diſtinguiſhed elſe-where, 1 *Cor.* 1. 30. Againe, the ſame Apoſtle concluding, that *a man is juſtified by faith without the workes of the Law*, muſt be underſtood to underſtand the Morall Law, to wit, the ſame Law, by which he teacheth that thoſe which have ſinned ſhall be judged. And afterward, that *the Gentiles which have not the Law, doe by Nature the things contained in the Law.* And againe, chapter 4. when he inſiſteth upon the example of *Abraham*, that he was not juſtified by workes, it had beene in vaine to goe about to prove, that he was not juſtified by the workes of the Ceremoniall Law. For what had this beene, but to fight with his owne ſhaddow, ſeeing the Ceremoniall Law was not then ordained, neither was eſtabliſhed, untill foure hundred yeeres afterward? The like I might ſhew out of the Epiſtle to the *Galatians*;

Rom. 5. 9.

Rom. 3. 20.

Rom. 2. 12, 14. & 4. 2.

tians;For when he teacheth,that *a man is not juſtified by the workes of the Law*,he excludeth the works not onely of the Ceremoniall Law, but of the Morall Law eſpecially, as appeareth in the next Chapter, where he ſheweth, that Chriſt Ieſus hath delivered us from the curſe of the Law,even of that Law which ſaith,*Curſed is every man that continueth not in al things which are written in the Booke of the Law to doe them*;where onely the Moral Law is ſpoken of. And in the 5. Chapter he telleth them, that all the Law is fulfilled in one word, which is this, *Thou ſhalt love thy neighbour as thy ſelfe*. O, but it may be ſaid, This is no better then to aboliſh and deſtroy good workes utterly, when they are excluded from juſtification: and to make our ſelves enemies to good workes, that we may live as we liſt, becauſe we teach that we cannot ſtand righteous by them in the ſight of God. God forbid. Nay, we hold that no man can be juſtified being without good workes, albeit he cannot be juſtified by good workes. Even as the eyes are not without the eares in the body, yet the eyes onely ſee, and not the eares: So faith onely hath the vertue to juſtifie us, that is, to cauſe us to be abſolved from our ſinnes, and to be accounted juſt before the judgement Seate of God, becauſe it hath this property, and nothing elſe but it, to apprehend the benefits of Chriſt Ieſus, and to apply and appropriate his righteouſneſſe to the perſon that hath it. And that we are not enemies to good workes, neither reject them as ſuperfluous, let *Bellarmine* himſelfe as a witneſſe no way partiall to us, ſpeake for us, *lib.* 4. *de Juſtif. cap.* 7. *Adverſarij in eo conveniunt, &c. ut opera bona fieri debeant, quoniam alioqui fides non eſſet viva, nec vera, niſi fructus bonos faceret, quomodo ignis non eſt ignis niſi calefaciat*: that is, *It is agreed by our Adverſaries, that good workes, in regard of the neceſsity of their preſence, are neceſſary to ſalvation,*

Gal. 2. 16.

Gal. 3. 26. & 5. 14.

Obiect.

Anſw.

Bellarm. lib. 4. De Iuſtific. cap. 7

salvation, and ought to be done, because otherwise faith could not be lively and true, unlesse it doth bring forth good fruits, as fire cannot be fire, except it give heat. So then, we cannot be judged to condemne good workes, even our Adversaries themselves being judges: yea we confesse a necessity of them, as themselves confesse. Besides, the same *Bellarmine*, after all his magnifying of the dignity of good workes to the highest straine, as the wringing of the nose bringeth forth blood, so hee teacheth they are able to endure the Iustice and Iudgement of God: yet I say after all this, hee witnesseth and confesseth thus much in his owne words, *Iustificamur à Deo gratis, id est, ex mera ejus liberalitate, quantum ad nostra merita, nullo enim nostro opere meremur justificari*, that is, *We are justified of God freely, that is, of his meere liberality, as touching our owne merits, for wee deserve by no worke of our owne to bee justified.* Now what, I pray you, ye Romanists, doe wee teach more then hee teacheth in those words? And yet farther touching workes he sheweth, as I have shewed elsewhere, that *for the uncertainty of our righteousnesse, and the danger of vaine glory, it is a most safe thing to put our whole trust in the mercy and bountifulnesse of God onely.* And immediatly after, *Nemo absq; revelatione certò scire potest habere vera merita, aut in eis ad finem usque perseveraturum*, that is, *No man can without a revelation know certainely, that he hath any true merits, or whether he shall continue in them unto the end.* I wonder therefore how they can warrant the workes of suprerogation in any of the Saints, and how they dare take upon them to dispense the over-plus of their merits, when they avouch, that no man knoweth himselfe whether hee have any true merits? doe they know the merits of other better then of themselves? or can they dispense that whereof the Saints themselves are ignorant? and what

Prov. 30. 33.

Bellarm. De Iustific. lib. 2. cap. 3

Bellarm. De Iustific. lib. 5. cap. 7 propos. 3.

what doe they then meane to boaſt ſo much, and babble ſo often of their merits, when this great maſter at Rome, and a Cardinall of that purple Whore affirmeth, that no man, and therefore not himſelfe, certainely knoweth, whether he hath any merits at all, or not: and that it is therefore the ſafeſt courſe for all men to rely upon the mercy of God onely? Thus they ſay and unſay, they affirme and deny, they binde and looſe, they blow hot and cold at their owne pleaſure.

Secondly, acknowledge from hence, that as ſalvation it ſelfe is freely beſtowed, ſo alſo are all the meanes that ſerve to bring us to ſalvation, as it were from our ſetting out, to our journies end. Chriſt Ieſus was ſent into the world freely, and the preaching of the Goſpell is convaied and made knowne unto us freely. Faith is given freely, regeneration is given freely; of them all wee may ſay with Chriſt our Saviour, Ioh. 3. 8. *The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is every one that is borne of the Spirit.* This truth the Apoſtle teacheth, pointing out the ſteps whereby we attaine to ſalvation, as it were to the top of a mountaine, he taketh the beginning of all at God, who *ſendeth out* Paſtors for the *worke of the miniſtery*, and the *edification* of the body of Chriſt. And that the worke might every way appeare to be free, he cauſeth it *to raine upon one City*, and cauſeth it not to raine upon another: one piece was rained upon, and the piece whereupon it rained not, *withered away.* And as it is his gift that we have the Word, ſo it is a gift no leſſe then the former, to cleere the eyes of our underſtanding, that the Word vaniſh not away, as the corne that is blaſted: otherwiſe we may heare it, and yet have no profit by it. The Iewes were as ſheepe without a Shepheard,

2

Ioh. 3. 8.

Rom. 10. 15.

Epheſ. 4. 12.

Amos 4. 7.

heard, ſcattered abroad: what was the cauſe that they were gathered together? Chriſt Ieſus *had compaſſion upon them*, Matth.9. The Apoſtle had a viſion, *A man of Macedonia ſtood by him*, and prayed him to come among them: whereby he gathered that the Lord had called them to preach the Goſpell unto them. Againe, they were forbidden to preach the Word in Aſia, and the Spirit ſuffered them not to goe into Bithynia. This putteth us in minde of ſundry other duties, as branches thereof: Firſt, wee are by nature *dull of hearing*; wee have eares, but we cannot heare, untill the Lord open them, as he did *Lydias*, that *ſhe attended to the words that were ſpoken*: we have hearts, indeed, but we cannot underſtand, untill God open them, as he did the hearts of the two Diſciples that were going to Emaus, who ſaid, *Did not our hearts burne within us, while he talked with us by the way, and while he opened to us the Scriptures?* And likewiſe of thoſe that heard *Peter*, who were *pricked in their hearts*, and ſaid to the Apoſtles, *Men and brethren, what ſhall we doe?* Wee have eyes indeed, but wee are ſtarke blinde, untill hee open them, who came into the world, that *they which ſee not, might ſee*, Ioh.9. and he ſent the Apoſtle to open the eyes of the Gentiles, and to turne them from darkeneſſe to light, *Acts* 26.18. Secondly, we know not the myſteries of Gods Kingdome: for albeit they be the wiſedome of God, yet to us, that are by nature fooliſh, they are fooliſhneſſe, therefore it muſt *be given* to us to know them, whereas to them that are *without*, all things are done in parables. Thirdly, we muſt begge of God to take away the ſcales from our eyes, and the ſtone out of our hearts, and to give us hearts of fleſh. Thus the Prophet prayeth oftentimes to God, to *give him underſtanding*. Fourthly, it is our dutie to come into the houſe of God, the Schoole of all ſpirituall wiſedome. This is the

Matth.9.36. Acts 16.9,10, 6,7. Heb.5.11. Acts 16.14. Luke 24.32. Acts 2.37. Ioh.9.39. Marke 4.11. Pſal 119.18, 27,34.

Houſe

Houſe of prayer and preaching, the place where his honour dwelleth. This is Mount Sion, wherein he pleaſeth to reſide, and hath promiſed to dwell. God is preſent with ſuch, and in the middeſt of them that heare his Word. But how can we looke to have his graces beſtowed upon us, if we reſort not to his gate where they are diſtributed? Fiftly, hearken and attend to the things taught and delivered with all diligence, *leſt they ſlip from us*, as wholſome liquor out of a rent or riven and broken veſſell, *Heb.* 2. Laſtly, the greater that the meanes are which are offered, the greater is his mercy toward us: and the greater his mercy is, the greater obedience he requireth at our hands. Hee dealeth not ſo with every people: but if theſe be rejected of us, the greater is our ſinne: the greater our ſinne, the greater is his wrath: and the greater his wrath, the greater ſhall be our puniſhment, as Luke 12. *Vnto whomſoever much is given, of him ſhall bee much required; and to whom men have committed much, of him they will aske the more.* Heb. 2. 1. Luke 12. 48.

3 Thirdly, from hence commeth much comfort to weake and troubled conſciences, as it were light ariſing out of darkeneſſe, and life ſpringing out of death, that finde no worthineſſe in themſelves, that know they owe, as deſperate debters, and poore bankrouts, a great ſumme, even *ten thouſand talents*, Matth. 18. and yet have not one penny or mite to make paiment, and to diſcharge the debt, conſidering that God offereth his gifts frankly and freely unto us, and ſtandeth not as a mercileſſe creditor upon our owne ſatisfaction. This putteth us in minde, firſt of all of our owne diſability, to give any ranſome or recompence unto him: for then his gifts ſhould not be free. Secondly, God offereth and propoundeth his gifts to ſuch as have nothing to give, and pronounceth *the poore in ſpirit to be bleſſed*, ſo Matth. 18. 24. Matth. 5. 3. Eſay 55. 1.

that our buying of him is without any money: nay, the offering of him money, and tendering any paiment to him, is like *Simons* offering money to buy the gifts of the holy Ghoſt, which is ſuch a barre lying in our way, that we may be ſure never to attaine unto them. True it is, the graces of God are many in number, excellent in value, and great in meaſure: yet if they were open and offered to none but to ſuch as can well deſerve them, and thorowly recompence them, what profit ſhould wee have thereby? Thirdly, his grace is ſet forth and magnified by our want and *weakneſſe*, 2 Cor. 12. and where *ſinne aboundeth*, his grace much more aboundeth, *Rom 6*. Fourthly, we muſt bee humble in our owne eyes, conſidering that wee have nothing which we have not received: and therefore *why ſhould we boaſt, as if we had not received the ſame?* He that hath nothing at home, muſt ſeek abroad, as *Jacob* that wanted corne, was glad to ſend far for it to the King of Egypt. *Salomon* ſaith, *The poore uſeth intreaties*, or maketh ſupplications. If we could thorowly be brought to know, to feele, and to ſigh for our own barrenneſſe and emptineſſe, it would conſtraine us to go out of our ſelves, and to have recourſe to God for the ſupplying of our wants. Laſtly, we ſhould freely yeeld him our obedience, as he freely yeeldeth to us a plentifull meaſure of his grace. We have all of us freely received; let us therefore likewiſe freely give to him the honour that is due to his name. If we will not doe this, we will doe nothing.

2 Cor. 12. 9.
Rom. 6. 20.
1 Cor. 4. 7.
Prov. 18. 23.

4 Fourthly, let us goe to God the Author of grace, and pray to him to give us his graces, who giveth liberally, and reproacheth no man. For as the Apoſtle ſaith, *To whom ſhall we goe? thou haſt the words of eternall Life*: ſo I may ſay, The Well-head is in Heaven, whither then ſhall we goe, but to God that dwelleth in the Heavens? This doth the Apoſtle teach, If any man want

Ioh. 6. 68.

want wiſedome, let him aske of God, *Jam.*1. True it is, God hath a treaſury of his graces, and he is alſo by nature full of bounty, and his hands alwayes open and extended to beſtow ſomewhat: but what ſhall this helpe or further us, if we doe not duely and daily make ſuit and ſupplication unto him? The graces of God are offered and beſtowed: but to whom are they offered, and upon whom are they beſtowed? doubtleſſe upon them, and to them onely *that aske after them*, that *ſeeke* for them, and *knocke* at the Gate of God to receive them, as poore men do for an almes at rich mens doores. If then we be deſtitute of them, where is the fault of our emptineſſe, but in our ſelves, that never deſire them? or if we doe, it is ſo coldly, as if wee cared not whether we obtaine them or not? If wee did in that manner crave any thing at the hands of mortall men, we ſhould teach them to deny us that which we crave. The treaſures of God being precious, are kept locked up, prayer is as the Key that openeth the Cloſet, that we may take up ſo much as we need. Againe, they are in Heaven, and therefore we ought to be more in Heaven then we are, and to carry our ſoules thither with us, and not ever lye groning, and groveling upon the earth. Prayer is a familiar communication and conference with God, and that with boldneſſe, yet with reverence, as it were to binde him to his owne word, that is gone out of his owne mouth. The greateſt enemy thereunto is the Devill, that ſtandeth as it were *at our right hand* to reſiſt us, when wee would call upon God. When *Paul* and the Diſciples prepared to goe to prayer, the Devill, that had poſſeſſed a Damoſell, ſtirred her up to call and cry after them, and ſo to diſturbe and deſtroy that holy action. And no marvaile. For he knoweth, as well as if hee were of our ſecret counſell, what we deſire and demand, and what wee

Matth.7.7.

Zach.3.1.

Acts 16.16.

ayme at, namely, to gather ſtrength, and get ſupply againſt him; and therefore Chriſt ſaith to the ſeventy
Luke 10.18. Diſciples returning from preaching and praying, *I beheld Satan as lightning fall downe from Heaven*, as the
Exod.17.11. Amalekites at the prayer of *Moſes* were diſcomfited. So he teacheth us to pray daily, *Not* to be led into tentation, but to be delivered from evill: and thereupon hee beſtirreth himſelfe, not onely to corrupt the doctrine, but to hinder the practice and performance thereof. And if he can draw us to live in ſome open and knowne ſinne, he thereby ſtoppeth our mouthes, and ſtifleth our prayers, and ſhaketh our confidence to obtaine that which wee deſire, foraſmuch as God heareth not ſinners, as we noted before.

5 Laſtly, from hence we are ſtirred up to offer the ſacrifice of praiſe and thankſgiving unto God. For as he ſendeth downe his gifts upon us, ſo ought we to ſend up our prayers and praiſes to him: and as his bleſſings deſcend to the earth, ſo ſhould our bleſſing of him aſcend to the Heavens. Wee are oftentimes ready to
Ioh.3.26. aſcribe too much to men, as *Johns* Diſciples did to
Acts 10.25. & their Maſter, as *Cornelius* to *Peter*, and as they of
14.11. *Lycaonia* to *Paul* and *Barnabas*, and to forget God the Author and Fountaine of all good things. This made
1 Cor.3.7. the Apoſtle ſay, *Neither is he that planteth any thing, nor he that watereth, but God that giveth the encreaſe.* God is all in all, and let him have the glory for all. This the Prophet teacheth, *Pſal.*103. 1. As then the former uſe directeth us to aske ſuch things as we want, ſo this teacheth us to returne praiſe and glory when they are
Pſal.50.23. obtained, foraſmuch as he that *offereth praiſe, glorifyeth him:* hee that offereth him not praiſe, glorifieth him not. The Prophets and Apoſtles ſeldome mention the great workes of God the Father, and of his Sonne Ieſus Chriſt wrought for our redemption, and ſalvation, but they

they breake out into the praiſes of God, *Eſay* 12.1,2. *Gal.*1.5. *Epheſ.*3.21. *Revel.*1.5,6. 1 *Tim.* 1.15,16,17. It is a fearefull ſigne of little or no grace received or regarded, that we are ſo cold and ſeldome in thankſ-giving: whereas he that hath received much, will alſo be much in offering to God the calves of his lips. If we can open our mouthes to pray for our owne good, and then preſently ſhut them againe, ſo ſoone as we have obtained our ſuit, (like the unthankefull Lepers) and ſhould render thankes to him for them, we are unworthy either to receive any new bleſſings, or to retaine the old, having juſtly forfeited them into his hands.

Vnto you.) In theſe words we have a deſcription of the object of the promiſe, *You*; that is, the litt'e Flocke mentioned in the words before. In the former words we heard of the Donor or Giver of the promiſe, to wit, the Father: now of the donee, or perſons to whome the Kingdome promiſed is given, and for whom it is prepared, for the Sheepe of Chriſt. Wherein obſerve, that our Saviour ſaith not, The Father will give to all men the Kingdome without any limitation or exception, without any difference or diſtinction. This were an happy matter and joyfull newes, to heare that all ſhall inherit the Kingdome, that all ſhall bee made Kings, and weare Crownes of gold: but ſuch are divelliſh Teachers and ſpreaders of falſe newes, who will have this Kingdome equally prepared for all, and equally propounded to all. For Chriſt hath made an incloſure, and ſeparated it as with an high wall from the world, as he did the Garden of Eden from the reſt of the earth, wherein the beaſts abode, that it lyeth not open for the uncleane and prophane. This reward ſhall be given to the Sheepe of Chriſt, and to them onely, *To you it ſhall be given.* This teacheth that *Doct.* 11.

the Kingdome of heaven is not given to all persons whatsoever, but onely to his owne, as *Dan.* 12. Many of them that sleep in the dust shall awake, *some to everlasting life*, and some to shame and everlasting contempt. All indeed shall arise, but all shall not arise to everlasting life, but some onely. And *Revel.* 21. 27. There shall in no wise enter into it *any thing that defileth, neither whatsoever worketh abomination, &c.* So Christ speaketh *John* 20. 28. My Sheepe heare my voyce, and I know them, and they follow me, and *I give unto them eternall life*, and they shall never perish, and Chap. 17. Christ praying for all that shall beleeve in him, saith, *The glory which thou gavest me, I have given them, that they may be one as we are one.* And afterward, *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* And *Matth.* 5. 46. They which doe not cloath, nor feed, nor visit poore distressed Christians, *shall goe into everlasting punishment, but the righteous into life eternall.* See more, 1 *John* 3. 2. *Colos.* 3. 3. 2 *Tim.* 2. 19. *John* 3. 16. 1 *Pet.* 1. 3, 4.

Dan. 12. 2, 3.

Revel. 21. 27.

Matth. 19. 28, 29.

Ioh. 10. 28. & 17. 22, 24.

Matth. 25. 46.

Reas. 1. This will farther appeare by reason. First, it is given to none, but for whom it is prepared. But it is prepared onely for the Sheepe of Christ. For when the Sheepe shall be set on the right hand of Christ, he shall say to them, *Come yee blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.* So then, such onely as are Elected shall be glorified: but all are not Elected, because a generall election is no election. For he that taketh all, doth not make any choyse of any; and many are called, but few are chosen. Hence it is that the Apostle saith, *Rom.* 8. *Whome he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he*

Matth. 25. 34.

Rom. 8. 30.

he alſo glorified. But all are not glorified, becauſe all are not juſtified: all are not juſtified, becauſe all are not called: and all are not called, becauſe all are not predeſtinated.

Secondly, ſuch as are Goats, ſhall be ſet on the left hand, and then ſhall Chriſt their Iudge ſay unto them, *Depart from me, ye curſed, into everlaſting fire prepared for the Devill and his angels, Matth.* 25. Seeing therefore everlaſting deſtruction is prepared for all the Reprobate, it cannot be that the Kingdome of heaven ſhould be given unto all men. 2 Matth. 25. 45.

Thirdly, ſuch onely are ſaved as have faith, becauſe that giveth us entrance into the Covenant, and openeth the Kingdome of heaven unto us. But all men have not the grace of faith, 2. *Theſſ.* 3. He would have the Theſſalonians pray, that he might be delivered from unreaſonable and wicked men, *becauſe all men have not faith.* And if we cannot pleaſe God without it, doubtleſſe we cannot be ſaved without it. 3 2 Theſ. 3. 2.

Fourthly, onely ſuch are ſaved, as have *the myſtery of the Kingdome* reveáled unto them. For the Lord will teach the meeke his way, and the ſecret of the Lord is with them that feare him: but this *myſtery* is not knowne to any that are *without*, but all things are done to them in Parables, *Mar.* 4. 11. 4 Marke 4. 11.

Conclude from hence the damnable hereſie of ſuch as hold, That all men ſhall be ſaved, yea even the Devils themſelves. Theſe dreame of ſuch a mercy of God overflowiug all bankes and bounds, as the Scripture alloweth not, nor eſtabliſheth, nay overthroweth utterly. Beſides, this is ſuch a fantaſticall mercy, as pulleth up his Iuſtice by the rootes. If a man ſhould imagine ſuch a Magiſtrate, and ſet him up to rule a Kingdome, as is whole compoſed of mercy, would he not be laughed to ſcorne? and bring both himſelfe *Vſe* 1.

and the Common-wealth to ruine? We may not therefore ſo extend the mercy of God at large, that wee ſhrinke up the ſinewes, and cut ſhort the cordes of his Iuſtice. Heaven is commonly preſumed by theſe, to be as a common Inne, in which all ſhall ſtay and reſt that liſt, without difference or exception: or as the earth which is a common mother, in the wombe whereof all muſt take up their lodging. This is a notable illuſion of the Devill, who, being damned himſelfe, and deprived of the glory of God, ſeeketh to deceive men, and to draw them into that eſtate into which he himſelfe is fallen. If he can once bring his diſciples and followers to this folly, nay impiety, nay the top of all impiety, to perſwade them that they may doe what they will, and live as prophanely as they liſt, becauſe (forſooth) all ſhall be ſaved: he hath gotten full poſſeſſion of them, they are become his owne, hee hath them faſt bound to him in chaines and fetters, that they cannot breake away from him. For who will regard godlineſſe of life, that is perſwaded that all men muſt be ſaved? as if the puniſhment of hell ſo often threatned in the holy Scriptures, were old wives fables, to make men merry, or an idle ſcare-crow to make them afraid; or elſe a poeticall fiction to delight the reader. But while ſuch men dreame of ſalvation in heaven, let them take heed they have not their portion in hell. The Apoſtle *Paul* laboured more abundantly then the reſt, yet after all his labours and ſufferings, and care of all the Churches, he gained not all: he ſubmitted himſelfe to the condition of all, both Iewes, and Gentiles, yea, he became all things to all men, that *he might by all meanes ſave* (not all, but) *ſome*, 1 *Cor.* 9. And what ſome this is in compariſon of the reſt; the Actes of the Apoſtles ſufficiently declare, ſometimes one, ſometimes two, and ſometimes none at all. But did God

1 Cor. 9. 22.

Obiect.

create

create any man to be damned? If not, then they ſhall be ſaved. To ſay he did, maketh him unjuſt. I anſwere, *Anſw.* He created all for his owne glory, yea, even *the wicked* Prov.16.4. *for the day of evill*, as *Salomon* teacheth: So it is ſaid of *Pharaoh Ro.9. For this ſame purpoſe I have raiſed thee up*, Rom.9.17,18. *that I might ſhew my power in thee, and that my Name might be declared thorowout all the earth: therefore He hath mercy on whom He will have mercy, and whom He will, Hee hardneth.* Secondly, God doth conſider man as fallen, and thereby having loſt the happineſſe wherein he was created. This befell him for his owne grievous ſinne, *Gen.* 3. The more grievous, by how much the goodneſſe of God toward him was the greater, and the power whereby he was inabled to ſtand the ſtronger. Beſides, by the ſinne of our firſt Parents, we all were defiled, no leſſe then if Satan had tempted us in the Garden, and we in our perſons had harkened to his voyce, had taſted of the forbidden fruit actually, and had ſtretched out our hand to receive the ſame, as *Rom.* 5. 12. *By one man, ſinne entred into the world, and* Rom.5.12,15, *death by ſinne, and ſo death went over all men, for as much* 17. *as all men have ſinned.* Thus alſo afterward, *By the offence of one, the fault came on all men to condemnation, and by one mans diſobedience many were made ſinners, as by the obedience of One, many are made righteous.* But it will *Obiect.* be further objected, that the Apoſtle ſaith, God hath concluded all in unbeleefe, that he might have mercy upon all, *Rom.* 11.32. If upon all, then none, no, not Rom.11.32. one ſhall be condemned. I anſwere, The purpoſe of the *Anſw.* Apoſtle is not to teach, that it is Gods purpoſe to ſave every particular perſon, but ſome of all ſorts, ſome Iewes, ſome Gentiles, even all the faithfull of every Nation, Tongue, and Language, as appeareth by comparing of other Scriptures, as *Rom.* 10, 12, 13. *He is rich to* Rom.10.12, *all that call upon him:* and *Gal.* 3. where all is limited 13. Gal.3.22. and

and restrained to all beleevers, to all the Elect, and to them onely.

2 Secondly, woe to all impenitent persons, the whole company of the Reprobate, for they shall be shut out of the Kingdome, as the foolish Virgins were out of the Bride-chamber. As the Kingdome of heaven is the hight of happinesse, so to be shut out of it, is the greatest misery that can be. It had beene better for such that they had never beene borne. It is a sore punishment to be banished out of a mans Country. Our Country soyle is pleasant and welcome to all men, therefore to be exiled from it, is worthily accounted a great Iudgement: how much more to be cast forth of the City which *hath foundations, whose builder and maker is God, Heb.* 11? It is a sore punishment to have judgement to bee burned, notwithstanding that the fire quickely consumeth the body to dust and ashes: how much more to be cast into the *fire that never goeth out?* Who knoweth not what a fearefull judgement it was to be cast into the *Denne of Lions*, as *Daniel* was? how much more to be cast into the darke Dungeon and Den of the Devils, which are Lions alwaies roaring after their prey? A sore judgement to be committed to perpetuall imprisonment, and to lye there with bolts of iron as many as he can beare, and to have none suffered to come to comfort him: how much more to be cast into *the prison of hell*, in which there is no release, out of which there is no recovery? nay all these punishments, if they could be put together, what are they but as painted fires, painted dennes, painted prisons, painted paines, in comparison of the everlasting punishment in hell, and those unspeakable torments? It is a grieuous punishment to be thrust out of the visible Church in this life, as *Cain* was out of the house of *Adam*, as *Hagar* with her sonne *Ishmael* out of the house of *Abraham*;

Heb. 11. 10.

Dan. 6. 16.

2 Pet. 2. 19. Revel. 20. 7.

Gen. 4. 14. & 21. 10.

Abraham: but a thouſand times more fearefull to be thruſt out of the houſe of God in heaven, from the glorious preſence of God and his Angels? Alas, what benefit or comfort ſhall theſe have, to know that God hath prepared a Kingdome and an Inheritance, immortall, and undefiled, and that fadeth not, and *to ſee* Abraham, Iſaak, *and* Iacob, *and all the Prophets and people of God in the Kingdome of heaven, and themſelves ſhut out of doores, Math.* 8. 11. 1 *Cor.* 6. 9? This cannot but be a terrour, nay, a terrour of all terrours, to conſider that God hath *appointed a certaine day, in which he will iudge the world in righteouſneſſe, Act.* 17. *He will rebuke the ungodly of all their wicked deedes, which they have ungodly committed.* This terrour will be acknowledged the greater for theſe cauſes. Firſt, they ſhall heare the dreadfull thunder of Chriſts fearefull voice ſummoning them to Iudgement. For the Archangell ſhall *blow the Trumpet* ſo ſhrill, that the dead ſhall heare the ſound thereof, and hearing it, ſhall ariſe and come to Iudgemenr. Secondly, they ſhall be all compelled, though ſore againſt their wills, to appeare before the Iudgement Seate of Chriſt, being gathered and aſſembled from the foure winds of heaven. If malefactors bee hardly drawne before Magiſtrates to receive worthy puniſhment for their offences: how much more will the Reprobate ſtrive and ſtruggle, to keep themſelves (if it might be,) from the preſence of him that ſitteth upon the Throne? and rather ſay to the mountaines, *Fall upon us*; and to the hills, *Cover us*? Thirdly, they ſhall ſtand as poore caitiffes at the left hand of Chriſt, as a ſigne of miſerable diſgrace, eſpecially when they ſhall behold the Righteous on his right hand, in token of their honour and advancement, whom they in their life time have deſpiſed. For as *the right hand* hath bin taken for a token of acceptation and receiving into favour,

Matth. 8. 11, 12. 1 Cor. 6. 9. Acts 17. 31. Rom. 2. 5. Iude 15. 1 Cor. 15. 52. 1 Theſ. 4. 16. Luke 23. 30.

vour, 1 *King* 2. 19. So on the other ſide, the left hand hath beene accounted ominous, and a token of rejection. Fourthly, a fire ſhall devoure before him, and it ſhall bee tempeſtuous round about him, *Pſal.* 50. So it was at the giving of the Law in mount *Sinai*, which was *altogether on a ſmoke*, becauſe the Lord deſcended upon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a Furnace, and the whole mount quaked greatly: there were thunders and lightnings, and the voyce of the Trumpet exceeding loud and ſounding long, ſo that all the people trembled. But the fire and the feare ſhall bee much greater at the laſt day, when the Lord Ieſus ſhall appeare in great glory, when the *Elements ſhall melt with fervent heat*, the earth alſo, and all the workes therein ſhall be burnt up, 2 *Pet.* 3. 10. Fiftly, they ſhall have ſhame and perpetuall contempt powred upon them, ſo that they ſhall be ſhamed for ever before many witneſſes before men and Angels, even before all the world, *Dan.* 12. 2. Foraſmuch as there is nothing ſecret, that ſhall not be evident and come to light. This the Lord teacheth by the Prophet, *Theſe things haſt thou done, and I kept ſilence, thou thoughteſt that I was altogether ſuch a one as thy ſelfe, but I will reprove thee, and ſet them in order before thine eyes.* Laſtly, they ſhall have the Sentence of death and damnation pronounced againſt them; the miſery whereof ſtandeth in three points. Firſt, in feeling paines intolerable, unſpeakable, and unſupportable, not to be uttered by the tongue of man. We ſee how terrible and tedious many diſeaſes are, and what torments they bring to the body in this life: but what are they to the torments of hell? For as all the comforts and pleaſures of this life, are nothing in compariſon of the joyes of heaven, the *eye hath not ſeene them, the eare hath not heard them, the heart cannot comprehend them*: So I may

Pſal. 50. 3. 2 Theſ. 1. 8. Exod. 19. 18, 19, 16. & 20. 18.

2 Pet. 3. 10.

Pſal. 50. 21.

1 Cor. 2. 9.

ſay

ſay of the puniſhments of damned ſoules, Neither hath the eye of man ſeene them, neither the eare of man heard them, neither can the heart fully conceive of them as they are indeed. Onely the Scripture expreſſeth them by things moſt bitter and violent, that we might in ſome ſort attaine to the knowledge of them: and therefore the Apoſtle ſaith, *Rom. 2. Tribulation and anguiſh ſhall be upon the ſoule of every man that doth evill.* Rom. 2. 9. Secondly, in a ſeparation from God, from Chriſt, from the Angels, from all the righteous, from all comfort, and from eternall glory. A paine and puniſhment no leſſe then the former, to ſee the Saints, whom they thorowout their whole life have mocked and miſuſed, and judged to be fooles and mad men, now honoured and advanced to the Kingdome of God, and themſelves in greateſt diſgrace for ever. The ſight doubtleſſe of the felicity of others, ſhall aggravate and encreaſe their owne miſery. Thirdly, in the fellowſhip that the Reprobate ſhall have with the Devill and his angels. They that now will ſeeme to ſhake and tremble at the very naked naming of the Devill, and cannot abide to heare of him; they that are ready to defie, and denie, and deteſt him in words, yea; to bleſſe themſelves when any mention is made of him: alas, alas, now they muſt be conſtrained to abide this, as a part of their curſed condition, to have the continuall fellowſhip of the Devill, and the reſt of the damned crue, and of none other but of them. *David* complaineth of it, as of a great miſery, and a woe much to be bewailed and lamented, that he *did ſoiourne in Meſech*, and dwell in the Tents of Kedar: but woe, woe, woe, againe and againe, to thoſe, that muſt not ſojourne for a ſeaſon, but dwell for ever and ever; not in Meſech or Kedar, but in the houſe of darkeneſſe, with the Devill the Prince of darkeneſſe, where they ſhall be caſt *into utter*

Mtth.18,12. *utter darkeneſſe; there ſhall bee weeping and gnaſhing of teeth.*

Laſtly, acknowledge the wonderfull mercy of God toward his Children, who hath loved them with a ſpeciall and unſpeakable love. True it is, the Reprobate have many bleſſings in this life, becauſe they live among the godly, and for their ſakes, becauſe God would leave them without excuſe, and ſtoppe their mouthes for ever, becauſe he would teach his owne ſervants not to place any happineſſe in them, but to looke for greater bleſſings iu the other life: howbeit they have not ſuch among them all, as doe accompany
Gen.25.5,6. ſalvation. For as *Abraham* gave ſundry *bleſſings* to the ſonnes of the Concubines, but he made *Iſaak* the ſonne of the free woman to be his heire: ſo God beſtoweth common gifts, and many temporall bleſſings upon the
Matth.5.45. Reprobates, hee maketh *his Sunne to riſe* on the evill and on the good, and ſendeth raine upon the juſt and unjuſt: howbeit he maketh them not his heires, for as much as ſpirituall and eternall graces are communicated to none, but to the Elect, which ſhall be inheriters of Salvation, and for them he hath prepared the Kingdome. Why may wee not therefore cry out with the
Pſal. 144.3. & 8.5.&3,4.8,9. Prophet, *Lord, what is man, that thou takeſt knowledge of him? or the ſonne of man, that thou makeſt account of him? who is like to vanity, and his daies are as a ſhadow that paſſeth away*, *Pſal.* 144. And elſe-where, *O, taſte and ſee, for the Lord is good: bleſſed is the man that truſteth in him! O feare the Lord, ye his Saints, for there is no want to them that feare him.* If God muſt have praiſe for the leaſt of his bleſſings, how much more for this, that is the greateſt of all, wherein the Lord hath enlarged his love towards us? and without which, our faith had beene in vaine, yea, Chriſt Ieſus had dyed, riſen againe, and aſcended in vaine, and all the worke

of

of our Redemption were frustrate; so that without consideration of the Kingdome of heaven, (of which we come now to consider in the last place,) blessings were no blessings, and graces were no graces at all.

The Kingdome.) This is the last, but not the least branch of the promise, which containeth the highest staire and top of our felicity and happines. The ungodly thinke faithfull men unworthy to breathe, or whom the earth should beare: but behold, God, even the Father, vouchsafeth of his grace and good pleasure to account them worthy of heaven. The ungodly deeme them not to be worthy to live in the world: but the Lord esteemeth not the *world worthy of them*, and therefore he will translate them out of the world, that they may enjoy his presence. Now as before we heard of the object of the promise, the Flocke of Christ: so now we come to consider of the subject or principall matter of the promise, the *Kingdome* of heaven. And in this word we have the substance of the reason used by Christ our Saviour, to keepe us from feare of falling away from him, for feare of future wants: and therefore we have deferred to consider of the strength thereof to this place. The reason may be thus framed, and put into forme, that we may see the force of it,

Heb. 11.38.

If God will bestow upon us the Kingdome, then feare not the lacke of earthly things.

But God will bestow upon us the Kingdome, Therefore

Feare not the lacke of earthly things.

Or more plainely after this manner:

Whosoever have a Kingdom promised unto them, need not feare the lacke of lesser blessings;

But the faithfull have a Kingdome promised unto them,

Therefore

Therefore the faithfull need not feare the lacke of lesser blessings.

The power and strength of this reason is good and exceeding great. Christ our Saviour doth never argue weakely, who ministreth strength to all his that are weake. In this reason, the giving of heavenly things to us, is made an argument to prove the not with-holding of earthly things from us. Wee may not feare or faint in our faith and profession, as though God would quite forsake us, or give us over. And wherefore? Because he hath promised to us the Kingdome, so that there is nothing so great that he will sticke at, or doubt to bestow upon us. The force of this reason layeth before us this instruction, that the consideration of the Kingdome of Heaven, and of the eternall joyes prepared for the faithfull, ought to be a strong and sufficient reason to stay us up in all trials and troubles whatsoever. True it is, the righteous have many troubles, and we have likewise many promises fitted to every estate, as it were medicines applied to the diseases, but among them all, there is none more forcible and effectuall then this promise in this place, which is the accomplishment of all promises, to wit, the Kingdome of Heaven. Doe we finde our faith at any time weake and faint, fearing tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? or to be *separated from the love of God* and his Sonne Iesus Christ? or to be oppressed and overburdened with wearinesse and painfulnesse, *with hunger and thirst*, with fastings, with cold, with watchings, with poverty, with reproaches, with feare of death, and such like? behold the promise here set before us: let us lay fast hold upon it. Let us with joy and comfort lift up our eyes, or rather our hearts to Heaven, and remember that wee have the reversion of a Kingdome promised unto us by him

Doct. 12.

Rom. 8. 35.
2 Cor. 11. 27.

him that did never falſify his Word, in regard whereof, we are more then Conquerers through him that loved us, whereby we may eaſily ſee an iſſue out of the former tentations. Hence it is that *Abraham*, *Moſes*, and all the Prophets, in the middeſt of all their afflictions wherewith they were afflicted, did comfort themſelves hereby, they had reſpect to the great reward they knew to be laid up for them in the Heavens. The Hebrewes tooke joyfully the ſpoiling of their goods, while they were made a gazing-ſtocke by reproaches and calamities. This is no eaſie thing to beare, but hard for fleſh and blood to doe. For no doubt their goods and good names were as precious unto them, as ours to our ſelves, or to any other. What then was the cauſe that made them able to beare all theſe injuries and indignities? Surely this; they knew in themſelves, that they were Heires apparent to a Kingdome, and had *in Heaven a better and an enduring ſubſtance*, Heb. 10. 34. then they knew, that what teares ſoever they ſhed, he would not onely keepe them in his bottle of remembrance, but then he would wipe them away from their eyes, that they ſhould ſhead them no more, *Revel.* 7. 17. & 21. 4. Here is their time of weeping, but then ſhall be the time of their rejoycing: here is their time of ſowing, but then ſhall be the time of their reaping; as *Lazarus* while he was here was diſtreſſed, but after this life he was *comforted*. Then there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the former things are paſſed away, *Revel.* 21. 4. the ſorrow of the Saints ſhall bee turned into joy, and their joy ſhall no man take from them.

Heb. 10. 34. & 11. 9, 10, 24, 35. Luke 16. 25. Ioh. 16. 20, 21, 22. 1 Ioh. 3. 2.

The reaſons follow. Firſt, the greateſt bleſſings aſſure the leſſer, and take away all doubt from us that might any way ſtay or ſtagger us in our obedience. No

Reaſ. 1.

man, having a promiſe of a greater benefit from an honeſt man that he knoweth hath ever beene wont to bee as good as his word, can or will make any doubt of his performance of the leſſer: ſo ought wee to learne to ſtrengthen our faith againſt the feare of earthly wants, by conſideration of the heavenly promiſes that are found in the Word of God, none of which did ever fall to the ground, as the Apoſtle teacheth, *Rom.* 8. *He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

Rom. 8. 32.

2 Secondly, all the ſufferings of this preſent time are not *worthy* to be compared *with the glory* which ſhall be revealed, *Rom.* 8. Let the meditation of this glory be once thorowly laid up as a treaſure in our hearts, and we have thereby a ſoveraigne preſervative againſt all dangers whatſoever which beſet us round about: whereas ſuch as are daunted and diſtreſſed with every blaſt or bruit of danger, like men that are at their wits end, it is plaine they were never well grounded in the Article of everlaſting life.

Rom. 8. 18.

3 Thirdly, all calamities and troubles how many and great ſoever, are ſhort, temporall, and momentany, they endure but a little ſeaſon, as Chriſt comforteth the Church, *Yee ſhall have tribulation ten dayes.* And the Prophet, Pſal. 30. *His anger endureth but a moment, in his favour is life: weeping may endure for a night, but ioy commeth in the morning.* But the Kingdome of Heaven is not for a night, nor for one yeere, nor two yeeres, nor five yeeres, neither ten yeeres, nor twenty yeeres, nor as a flower that flouriſheth for a ſeaſon, and ſuddenly fadeth away; but it is unchangeable, incorruptible, and everlaſting, as the Apoſtle ſheweth, 2 Cor. 4. *Our light affliction, which is but for a moment, worketh in us a farre more exceeding and eternall waight of glory, while we looke not at the things which are ſeene, but at the things which*

Revel. 2. 10. Pſal. 30. 5. Eſay 54. 7, 8.

2 Cor. 4. 15, 18.

are

are not ſeene : for the things which are ſeene, are temporall, but the things which are not ſeene, are eternall.

Laſtly, this is as a ſtaffe of ſufficient force put into our hands to uphold us and ſtay us up, becauſe the Kingdome of Heaven is the end of all ſorrowes and miſeries whatſoever : for then this *mortall ſhall put on immortality*, and *death* the laſt enemy ſhall bee deſtroyed and *ſwallowed up in victory*. The Traveller that hath a great way to goe, and to paſſe thorow many troubles, not without much labour and ſweating, oftentimes comforteth himſelfe with the remembrance of the end of all his journey. Wee are Pilgrims and ſtrangers in this world, and we paſſe our dayes in travelling toward the Kingdome that is everlaſting. Wee ſhould make this reckoning and account, that our life, from our birth day to our dying day, is nothing elſe but as a pilgrimage thorow the wilderneſſe to the Land of Canaan, that is, our journey and paſſage toward Heaven. Here we muſt reſolve with our ſelves to meet with many enemies and croſſes, as it were rubs and ſtumbling blockes to hinder us, and turne us out of the way. Except therefore wee often call to minde our heavenly Canaan the end of all our labours, when all our ſorrowes ſhall bee finiſhed, we ſhall never be able to goe forward, but we ſhall be diſcouraged in the middeſt of our race, and ſit ſtill as a wearied man that is quite tyred and out of heart. 4 1 Cor. 15. 54.

Firſt, conclude from hence, that Gods Kingdome is certaine. It is no deceivable promiſe, neither doe we runne as uncertainely, or as one that beateth the aire : but as we runne for an uncorruptible Crowne, ſo wee doe runne that we are ſure to obtaine. For wee have a ſure Word of Chriſt, ſurer then the Heavens, becauſe they ſhall *paſſe away as a ſcrowle, and the elements ſhall melt with heat*, but his Word ſhall never paſſe, but it *Vſe* 1. 2 Pet. 3. 10.

muſt be fulfilled and accompliſhed. It is not the manner of Chriſt, neither of the Apoſtles of Chriſt to uſe deceitfull reaſons, like ſubtill Sophiſters, to blinde or bleare the eyes of the ſimple, they builde the ſoules of men upon the ſtrong rocke that cannot be ſhaken. Let us therefore bee well grounded in this article of our faith, which ſhould never have beene applied to drive away feare, except it had beene in it ſelfe certaine and infallible. For a certaine diſeaſe cannot be expelled by an uncertaine remedy.

2. Secondly, let us walke before the Lord in feare and trembling, who, being privy to all our infirmities, and knowing whereof we ſtand moſt in need, hath provided this as an effectuall remedy againſt all diſtracting thoughts and troubles that ariſe in the world. God hath not left us without comfort; nay, hee hath miniſtred the greateſt comfort, where the greateſt diſcomfort remaineth. He knoweth what tentations ariſe in our mindes touching worldly wants, he ſendeth us not therefore naked and unarmed into the field, to buckle and wraſtle with enemies that would be too ſtrong for us. For whereas he might have miniſtred unto us a thouſand other comforts, hę ſingleth this out as armour of proofe, which is able to withſtand all the fiery darts of the Devill. For as the Hushandman is carefull to make the fence ſtrongeſt, and the hedge higheſt, where the beaſts are moſt buſie and ready to enter: ſo Chriſt our Saviour, underſtanding that wee lye moſt open to aſſaults of feares and cares, and to have our faith battered by the engines of our ſpirituall adverſary, reacheth how to reſiſt him by keeping this in remembrance, that it is *our Fathers good pleaſure to give unto us the Kingdome*. And doubtleſſe nothing in this world will more provoke us to ſtand in awe of God, and to get grace in our hearts then this, as Heb. 12. *Wherefore, we receiving*

Heb. 12. 28.

ving a Kingdome which cannot bee moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly feare. What will move us to ſubmit our ſelves unto him, and to walke in obedience before him, if the conſideration of this promiſe *of a Kingdome* to baniſh feare of want from us, cannot doe it? If an earthly Prince ſhould thus comfort any of his people, Feare not poverty, I will promote thee to honour and glory, how would it refreſh his ſoule? how would it revive his ſpirits? and how would it provoke him to doe him the beſt ſervice he could? Take an example hereof in *Davids* toward *Mephiboſheth* the ſonne of *Jonathan.* When the King, after inquiſition for ſome left of the houſe of *Saul*, that he might ſhew him kindneſſe for *Jonathans* ſake, had called him unto him, and ſaid, *Feare not, for* 2 Sam. 9. 7, 8. *I will ſhew thee kindneſſe for thy Fathers ſake, and will reſtore thee all the Land of* Saul *thy Father, and thou ſhalt eate bread at my Table continually:* Hee had no ſooner heard theſe gracious words, and received this comfortable promiſe, but by and by *hee bowed himſelfe* before him. Thus ought it to be with every one of us, when we conſider what promiſe of honour and advancement we have received, we ſhould in all humility caſt down our ſelves, and walke in reverence and godly feare, all the daies of our lives before him. The driving out one feare, ſhould worke in us another kinde of feare. If we have not this grace here, we deceive our ſelves, if we looke for glory hereafter. The Kingdome of grace goeth before the Kingdome of glory. If wee belong not here, to the Kingdome of grace, we ſhall never enter into the Kingdome of glory hereafter.

Laſtly, learne from hence that we are ſaved by hope; by hope, I ſay, which is a gift of God, whereby wee wait with patience for good things, nay the beſt things to come. For ſeeing we are armed and ſtrengthned

againſt feare of wanting worldly wealth by the conſideration of a Kingdome to come, where there is no want, wee are taught in all waves and ſtormes of this life, to put our truſt in God, and to caſt anker in heaven. Whereby, behold by the way, a great difference betweene the godly and the ungodly. The godly man hath the beſt things to come, it is worſt with him at the firſt and in the beginning, the farther he goeth, the better it is with him; and the beſt of all is after this life. This made the Wiſe man ſay, *The day of death is better then the day of ones birth.* And the Apoſtle teſtifieth, *Now is our ſalvation neerer then when we beleeved.* It is not ſo with the ungodly, his beſt is in the beginning. True it is, it was never good with him, nor never will be: but he is beſt at the firſt, the longer he liveth and the farther he proceedeth, it is worſer and worſer with him, for he heapeth up ſinne upon ſinne, untill it come to the full, and withall treaſureth up wrath againſt the Day of wrath, and the worſt of all remaineth for him in the world to come. So then, we muſt acknowledge that we hold our ſalvation by hope, and therefore it is not preſent, but to come; for *hope that is ſeene, is not hope, for what a man ſeeth, why doth he yet hope* for it, as the Apoſtle ſheweth? We have it not therefore in poſſeſſion, but in expectation: and therefore he addeth afterward, *If we hope for that which we ſee, we doe with patience wait for it.* Wee muſt all doe as *Abraham* is commended to have done, *beleeve above hope, being ſtrong in faith, Rom.* 4. we have ſo many hindrances of our ſalvation. It is with us as it was with *David:* he had a Kingdome promiſed, and he was anoynted unto it, yea, in the end had full poſſeſſion of it. But in the meane ſeaſon he found many ſtormes and tempeſts going over his head, and ready to drowne him, and ſinke his ſhip in the very Haven: ſo have we a Kingdome promiſed

Eccleſ. 7. 1.

Rom. 13. 11.

Rom. 8. 24.

Rom. 4. 18, 19.

promiſed of another nature, not earthly, but heavenly; and we have *an vnction from the Holy one* alſo, that perſwadeth us of the certainty of the promiſe to be performed: nevertheleſſe, the way to it is *hedged with thornes*, and we muſt *through manifold tribulations enter into the Kingdome of heaven*, and wait with patience the Lords leiſure, till we may enioy it: in the meane ſeaſon let us ſay with the Prophet, *Why art thou caſt downe, O my ſoule, and why art thou diſquieted within me? hope in God, for I will yet praiſe him, who is the health of my countenance, and my God.* The ſumme of that which wee have ſhewed, is this: Chriſtians have not their perfect eſtate in this preſent life. This is their property, and the voyce whereby they are knowne; they ſay, My converſation is in heaven, my hope is in the next life, I looke for better things. For albeit God often bleſſe them with honour, with riches, with friends, and all that heart can deſire, yet doe they not place their happineſſe in theſe, they looke ſtill for better things then theſe. They cannot find any contentment in the world to reſt in, their greateſt profits and pleaſures have their ſatiety, they alwaies ayme at higher things, even when they are at the higheſt. The worldly man thinketh he is well enough here, hee accounteth a bird in hand better then a thouſand in the buſh; he ſaith, Give me things preſent, let them that liſt, take things to come; let us eate and drinke while we may, for to morrow we ſhall die: give me to day, let him that liſt, take to morrow. A moſt prophane ſpeech of prophane men, whereby they may be knowne what they are, if there were nothing elſe. Worldly men deride the faithfull, and laugh them to ſcorne, for contemning earthly things: but on the other ſide, the faithfull which hope for things not ſeene, mourne for theſe worldly-minded men, becauſe they ſet light by heavenly things.

1 Ioh. 2. 20.

Hoſ. 2. 6.

Acts 14. 22.

Pſal. 42. 11.

Give you the Kingdome.) Thus much of the ſtrength of the reaſon: the truth of the words followeth, as they are ſet downe without reference to the point that is argued. Now, as they are taken in themſelves, they teach us this point, that God will beſtow upon all his Children, (after all their labours, ſighs, and ſorrowes,) the Kingdome of glory. God promiſeth not to every one an earthly Crowne and Kingdome, nay, this befalleth to a very few: howbeit, that which is better, is aſſured them, to wit, an heavenly, even to all that are his Children. Nevertheleſſe with the *Husbandman* we muſt labour, before wee can bee partakers of the precious fruits of the earth: as *good Souldiers* we muſt fight the Lords battels, before we can get the victory: we muſt here weare a Crowne of thornes, before we can weare a Crowne of glory: we muſt *dye* with Chriſt, before we can live with him: and we muſt *ſuffer* with him, before we can *raigne* with him. For as it was with the Head, ſo it muſt be with the members: the ſervant muſt not be above his Maſter, he firſt ſuffered *and ſo he entred into his glory*. It is an honour unto us to be made conformable unto his image. He was made like unto his brethren, that he might make them like unto himſelfe. This truth of doctrine that is here delivered, is confirmed unto us by all the teſtimonies and conſents of holy Scripture alleadged before. Beſides which, obſerve the words of Chriſt to the penitent theefe, *Luke* 23. *Verily I ſay unto thee, this day ſhalt thou be with me in Paradiſe.* This is the promiſe made to the Diſciples and to all that cleave unto him, *Matth.* 10.42. 32. So *Rom.* 2. *To them who by patient continuance in well daing, ſeeke for glory, and honour, and immortality, eternall life.* And Chriſt teacheth the ſame, *John* 10. *My ſheepe heare my voyce, and I give unto them eternall life, and they ſhall never periſh, neither ſhall any plucke them out of my hands.*

Doct. 13.

Iam. 5.7.

2 Tim. 2.3,6, 11,12.

Luke 24.26.

Luke 23.43.

Rom. 2.

Ioh. 10.27,28.

This

This is an Article of our Chriſtian faith, ſet downe indeed in the laſt place, becauſe it is laſt of all to be accompliſhed, that eternall life ſhall be given to us, and to every true member of the Church, and is therefore firmely to be holden and beleeved of us without any doubting or wavering.

Reaſ. 1. For firſt of all, Chriſt Ieſus is aſcended and gone up into heaven farre above all Principalities and Powers, and hath taken poſſeſſion of the Kingdome in their names, as he ſaith to his Diſciples, *In my Fathers houſe are many manſions, if it were not ſo, I would have told you; I goe to prepare a place for you, Joh.* 14. 2. Ioh. 14.

2 Secondly, it is a juſt thing with God, to give deliverance to his Servants, peace for their trouble, joy for their ſorrow, and glory for their ſhame. But wee ſee not this in this preſent life: for here they are troubled, and the ungodly are exalted, as 2. *Theſſ.* 1. *It is a righteous thing with God to recompence tribulation to them that trouble you: and to you, who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels.* Thus *Abraham* anſwereth the rich glutton, *Sonne, remember that thou in thy life time receiveds thy good things, and likewiſe* Lazarus *evill things, but now he is comforted, and thou art tormented.* 2 Theſ. 1, 6, 7.

3 Thirdly, if our happineſſe were in this life, we were of all *other men the moſt miſerable*, 1. *Cor.* 15. 19. For what were our happineſſe, but a very unhappineſſe? It were better we joyned with the world, and ſaid with the Epicures, *Let us eate and drinke, for to morrow we ſhall dye.* And the life of the rich man were rather to be choſen, who was clothed in purple, and fared deliciouſly every day, then of the begger that lay at his gate full of ſores, and deſired to be fed with the crummes onely that fell from the rich mans table. Howbeit the future eſtate of them both altereth the 1 Cor. 15. 19, 32.

caſe,

caſe: for the rich man, after all his pompe and glory,
Luke 16.19, 20,22,23. was caſt *into torments*, and the poore man, after all his want and miſery, *was carried by the Angels into Abrahams boſome*, *Luke* 16. True it is, the Infidels, Pagans, Epicures, and ſuch like that live without Chriſt, are wretched and miſerable, that have no hope of eternall life: howbeit of all others, Chriſtians ſhould bee moſt miſerable: for whereas the other enjoy the profits and pleaſures of this preſent life, and ſuffer not hatred, baniſhment, perſecution and martyrdome for Religion, but floriſh in the wealth, honour, power, and eſtimation of the world; theſe are hated of all men for Chriſts ſake, and live in continuall diſgrace and affliction, wayting patiently for the hope of reward to come, laid up for them. Now, if this hope ſhould faile them and deceive them, were they not doubly miſerable, being deſtitute of the happineſſe of the preſent life, and of that to come alſo?

4 Laſtly, God beginneth their ſalvation in this life.
Revel.1.6. 1 Pet.2.5. He maketh them here *Kings and Prieſts*, and therefore he cannot but hereafter give them a Kingdome: And he beginneth their ſalvation, and entreth them after a ſort into the Kingdome, partly by giving them a lively taſte and joyfull feeling of that heavenly glory, wherewith they are raviſhed, and partly while hee bleſſeth them with ſuch ſpirituall bleſſings in heavenly things
Epheſ.1.14. as accompany ſalvation, which are as a pawne, *or earneſt-penny* to aſſure them of his true mind and meaning toward them.

Vſe 1. We may learne from hence to reaſon from the greater to the leſſer; from the better to the baſer; from the Heaven to the earth. If he have given us a greater bleſſing, we may be aſſured he can and will much more give us the leſſer and lighter. If hee can give us the Kingdome of Heaven, he will not with-hold from us food

food or raiment, neither any thing which is good for us. It is a rule among the Civilians, *To whom the principall is granted, to him the acceſſory that dependeth upon it, ſeemeth to be granted alſo.* If a Prince make any of his ſervants Governour of his Kingdomr, hee granteth to him by vertue thereof, all rights, and priviledges, and meanes which are needfull to that office, and for the managing of the State. So the Lord hath appointed his to be Heires of eternall life, he giveth them therefore all things belonging to this preſent life, and things neceſſary to bring them to his Kingdome. If then wee have the more noble aſſured unto us, how can wee, without great infidelity and impiety, doubt of the performance of the leſſer and baſer? For what are all the bleſſings of this tranſitory life better then trifles, being valued and prized with immortality? Let us therefore evermore have before our eyes this promiſe, *It is your Fathers goodpleaſure to give unto you the Kingdome:* and certainely being mingled with faith, it will give us aſſurance of his helpe in all time of need, how great ſoever our aſſaults and afflictions ſhall be. Let us call to remembrance what the Prophet ſpeaketh to *Amaziah* King of Iudah, when he had hired a great Army of Iſrael to helpe him againſt the Edomites, and given them an hundred talents of ſilver, when he was charged to diſmiſſe them, and was in danger to loſe the money which they had received for their pay: when the King ſaid, What ſhall we doe for the hundred talents? the man of God anſwered, *The Lord is able to give thee much more then this.* Was this ſpoken for that King alone? No, it was written even for us alſo, upon whom the ends of the world are come. For as when he was in doubt, and feared to loſe his money, the Prophet caſteth him upon Gods providence, and calleth upon him to wait upon God in an holy obedience to his Com-

Lib. 2. ff. De Iuriſdictione.

2 Chron. 25. 6, 7, 9.

Commandement to receive a greater bleſſing at his hands: ſo if we ſhall rely upon him by faith in all our troubles without murmuring and grudging, this heavenly conſolation is written for us, and to us, as well as to the King; The Lord is able to give us much more then this. If wee ſuffer any loſſes, or ſpoiling of our goods, he can reſtore whatſoever hath beene taken away, and make us recompence to the full, as we ſee in the example of *Iob*. For as hee ſubmitted himſelfe to His good pleaſure in all his croſſes, and ſaid, *The Lord hath given, the Lord hath taken away, bleſſed be the Name of the Lord*, and ſinned not againſt him with his lips: ſo having tried his faith, his patience, and obedience, *the Lord gave him twice as much as he had before*. And this is his promiſe which he will performe, *Marke* 10.29, 30. Yea, what can be more forcible to worke in us patience in troubles, and contentment in poverty, ſubmitting our ſelves humbly to God in all loſſes and wants whatſoever, then to conſider that God hath laid up for us treaſure in Heaven, and will beſtow upon us *a Kingdome*? If then at any time wee be carried into ſtrange thoughts and cares for the things of this life, it is certaine wee were never well grounded in the doctrine of everlaſting life. For how can wee looke for heavenly things from him, when we doubt of earthly? How can we looke for the life to come, when we feare to lacke for this life? or how ſhall wee depend upon him for our ſoules, when wee dare not truſt him with our bodies? Whatſoever therefore we may ſeeme to others, or to our ſelves to doe, it is certaine, wee deceive both our ſelves and others alſo, to thinke that we rely upon him wholy for the greater and better things, when we reſt not upon him for the ſlighteſt and ſmalleſt matters.

Iob 1.21.& 42 10.

a Secondly, uſe the meanes carefully that may further us

us in our journey toward this Kingdome. All men are willing to bee at their waies end, but all men are not willing to know the way, or if they know it, it is death to them to walke in it. But if any ſay as *Thomas* did to Chriſt, *How can we know the way?* I anſwer, Wee are brought in to the Kingdome by the meanes of the Word, as the Traveller is to the place of his lodging by his Guide. Chriſt Ieſus is the *Way*, the Word of God is our Guide, and it is the Rule by which we muſt walke. The Carpenter is no body without his ſquare, his worke can never be right, if it be not laid unto it: ſo it is with the faithfull, he can doe, hee will doe nothing without his rule, which is ſo excellent, that it is called the *rod* of Gods mouth, and the *breath* of his lips, Eſay 11. 4. 2 Theſ. 2. 8. *The Goſpell of the Kingdome*, Matth. 9. 35. and *the Scepter* of righteouſneſſe, *Heb.* 1. 8. Chriſt is the King of his Church, to rule it, and give Lawes unto it: howbeit he is not our King, except we ſuffer him to raigne in us outwardly by his Scepter, and inwardly by his Spirit. All men will ſeeme deſirous to come to Heaven, but they will chuſe their owne way, and their owne guide, they will not ſubmit themſelves to the wiſedome of God, as if the *fooliſhneſſe* of men were wiſer then God, or the *weakeneſſe* of men were ſtronger then God. They would gladly attaine eternall life, and with him in the Goſpell they account him happy that ſhall *eate bread in the Kingdome of Heaven*: but they regard not the Goſpell of the Kingdome. Theſe dreame of a Kingdome without the Word: but this is an imaginary Kingdome of their owne. If wee travell without the Word, it will bring us to Hell, the kingdome of darkneſſe; but never to the Kingdome of Heaven; and of God who dwelleth in the light, which no man can approach unto. No man by nature knoweth the way to Heaven; neither can poſſibly finde it without

Ioh. 14. 5.
Eſay 11. 4.
2 Theſ. 2. 8.
Matth. 9. 35.
Marke 1. 14.
Heb. 1. 8.
Pſal. 45. 6.
1 Cor. 1. 25.
Luke 14. 15.

without his guide; there are ſo many odde lanes, and blinde turnings, and by-pathes, and croſſe waies, that we are ſure to miſſe: the Devill ſtandeth at one corner and telleth us, This is the way: the World calleth to us at another, I will lead thee: and ſinne ſitteth at anoother, ready to perſwade us to follow it. Wee know the way that leadeth to Hell well enough, nature is a ſufficient guide to inſtruct us, and direct us, if we have no other, we cannot miſſe it, the way is ſo broad, and the gate ſo wide that leadeth to deſtruction, and the company ſo great going before us, that thruſteth and throngeth to enter into it. Wherefore it ſtandeth us upon to doe nothing without our guide. Howbeit, this is an hard matter, men will not ſtoope downe when God holds out his Scepter ready to lead them, neither will they draw neere, when God ſtretcheth out his arme to receive them, but hang backe many wayes. And will we underſtand and learne the cauſes that ſtop up our way, and hinder us from following the guidance of the Word? Ignorance, negligence, and contempt have ſo poſſeſſed the greateſt part, that they are a ſmall remnant that make conſcience to ſeeke knowledge, to uſe diligence, and to performe obedience. Theſe lead us by the hand to the Kingdome, the former are the greateſt enemies to our ſoules. Of theſe three that blocke up the way, and ſtop our paſſage, I will ſpeake in order. And touching the firſt, I will ſay with the Apoſtle, Heb. 5. 12. *When for the time yee ought to bee teachers, yee have need that one teach you againe, which be the firſt principles of the Oracles of God, and are become ſuch as have need of milke, and not of ſtrong meat.* After all our hearing and learning, after ſo many yeeres teaching and preaching, the greateſt part know not the *principles of the doctrine* of Chriſtian Religion. The raine and dew of Heaven hath fallen upon the ground, and yet

The cauſes why we follow not the guidance of the Word.

Ignorance of the Word, the firſt hinderance to the Kingdome. Heb. 5. 12.

Heb. 6. 1.

yet it remaineth dry and barren. The Hammer of the Word hath beaten upon our hearts, yet they are hardned as the Anvill. Many gracious ſhowres have dropped downe upon the graſſe of the field, and yet (alas) it is ready to wither away. The Sunne hath ſhined clearely in our eyes, and yet (alas) we remaine in palpable darkneſſe. O, what a deepe and ſecret judgement "is this, that the raine ſhould make us dry, and the "Sunne make us blinde: that the light ſhould cauſe "darkneſſe, and the ſound of the Goſpell ſhould make "us deafe! But thus it is, and thus it muſt bee, when we regard not to know the will of our God. Certainely ſuch blinde ſottiſh people, that remaine willingly, nay, wilfully blinde in the middeſt of the meanes of knowledge, like thoſe that having meat before them, ariſe empty from the Table, cannot aſſure themſelves to bee true members of the Chriſtian Church. The Prophet foretelleth, touching the Church of Chriſt, that the *earth ſhould be full of the knowledge of the Lord, as the waters that cover the Sea:* but theſe have their hearts as full of ignorance, as the Sea is of water. True it is, a man may be ignorant of many truthes, and yet be ſaved. And it is true likewiſe that here *wee know in part*, and we ſee as *thorow a glaſſe darkely*, and ſo wee ſhall, untill wee come to know, even as alſo wee are knowne. Howbeit wee muſt underſtand that there is difference betweene truth and truth. There are ſome ſuch truths as are like the heart in the body, without which there is no life, or like the foundation of an houſe, except it be well laid, no building can be reared and erected: Or like the Pillers on which *Samſon* leaned, if they bee ſhaken, the houſe falleth, and is overthrowne, and the fall thereof is great, and draweth with it the ruine of others. So it is in Religion. There are ſundry ſuch principles and grounds of the faith, that whoſoever

Eſay 11. 9. & 2. 3.

Ioel 2. 28.

1 Cor. 13. 9. 12.

ſoever is ignorant of them all, or of any one of them, it is impoſſible he ſhould be ſaved. Theſe are to Chriſtians as the *A. B. C.* is to Children, except the Childe know his letters, he can never be able to read, yea, albeit he be ignorant but of one of them: ſo except they which be rude, be well and thorowly grounded in the
1 Pet. 2. 2. Rudiments and firſt Principles, as it were the firſt *milke* that they ſucke from their Mothers breſts, that they *may* grow thereby, they are not yet in the way to the Kingdome, they have not ſet one ſtep forward to Heaven. Notwithſtanding, if a thorow view and exact examination were taken of the moſt places, I feare, the greateſt number, even of ſuch as are of yeeres of diſcretion, would be found faulty and guilty, that they know not ſo much as every Chriſtian muſt know that ſhall be ſaved, and ſee Chriſt Ieſus his Saviour to his comfort. And therefore I may conclude that the greateſt number of them yet ſtand in the ſtate of damnation. I will not ſay, they ſhall bee condemned, neither dare I, becauſe
Deut. 29. 29. God hath given to us no ſuch warrant, and *ſecret things belong* unto him, but rather I hope better things of them, though I thus ſpeake: howbeit, this I affirme, and dare bee bold to pronounce, that ſuch doe as yet ſtand through their ignorance in the ſtate of condemnation. What though many of you be of great age? what though yee have beene baptized, and beene admitted to the Lords Supper? what though yee have beene long hearers of the Word? I beſeech you by the mercies and patience of God toward you, deceive not your ſelves: doe not flatter your owne ſoules: perſwade not better things of your ſelves then there is juſt cauſe: be not as Children that know not the right hand from the left: be not alwaies blinde in your underſtanding: but rather examine your ſelves, and call your ſelves to an account what yee have heard and learned, leſt yee be like

like thoſe that *are alwaies learning, but never able to come to the knowledge of the truth.* The Lord complaineth by the Prophet, *My people are deſtroyed for lacke of knowledge.* And againe a little before, *There is no knowledge of God in the Land,* and therefore the Inhabitants thereof ſhall be cut off. 2 Tim. 3. 7. Hoſ. 4. 1, 6.

Thus much of ignorance the mother of errour: the ſecond hinderance that ſtoppeth up the way to the Kingdome, is *the neglect of the Word*, a farther degree of ſinne then the former. This is the ſinne of our time, the common ſinne of every place, yea, almoſt of every perſon. The light is come among us, but we love darkneſſe more then the light, and are *luke-warme*, as retchleſſe men that care not which end goeth forward. God will ſpew out ſuch out of his mouth, as evill humours out of the ſtomacke. *Salomon* teacheth us in the Proverbes, that *he which is ſloathfull in his worke, is brother to him that is a great waſter*: ſo is it with ſuch as are ſloathfull in the Lords worke, and in their owne duty, they are companions and brethren with ſuch as are open and obſtinate contemners of the Word, and make haſte a pace after them, they follow them cloſe at the heeles, and in ſhort time will overtake them. There is ſuch careleſneſſe and ſecurity every-where, in the matters of God among us, as if every man were left to doe what he liſt, as if the ſoule were the leaſt matter of a thouſand, as if Religion were laſt of all to be regarded, or as if there were no day of account to come hereafter. Among thoſe that come to the place of Gods worſhip, many indeed are kept in awe and in order: but how? and wherefore? Is it by any conſcience of their duty, or by love to the Word? Nay, nay, but for ſiniſter ends: ſome by force of the Law, becauſe they feare to be preſented: ſome by awe of their Superiours, becauſe they would not be thought ſtubborne:

Neglect of the Word, the ſecond hinderance to the Kingdome. Revel. 3. 16. Prov. 18. 9.

borne: ſome come for cuſtome and faſhion ſake, becauſe it is Sunday: ſome for company of others, becauſe they would doe as their honeſt neighbours doe, and love not to be ſingular: ſome for that they would not be accounted Papiſts, becauſe the State fauoureth them not: ſome leſt they ſhould bee eſteemed Atheiſts, and ſo be pointed at with the finger: ſome to pleaſe their Parents, becauſe they ſhould leave them a better portion: ſome to content their Maſters, leſt they ſhould be thruſted out of their dores, or becauſe they hope to gaine by them: ſome to paſſe away the time, becauſe they have nothing elſe to doe: ſome to meet with their friends and acquaintance, becauſe they are loth to ſpare another day: ſome to meete with their debters, becauſe they would demand their money: but the feweſt number to meet the Lord in his owne Ordinances, becauſe they *love the habitation of his houſe, and the place where his honour dwelleth*, who hath promiſed to *be in the middeſt of them that are gathered together in his Name*. Happy are we, if we be in the number of theſe few. If ſuch retchleſſe men were left to themſelves without any bridle of Law, or feare of Superiour and authority (of whom we ſpake before,) and ſuffered to doe what they pleaſed without any checke or controlment, we ſhould have our thinne Aſſemblies a great deale thinner, and our ſtreets, and fields, and houſes, and Ale-houſes, fuller-ſtuffed and thronged, then our Churches. And this may appeare hereby, that notwithſtanding we have Lawes, and Magiſtrates, and Officers, and good examples of the chiefeſt and principall among us, yet they are few, a very few, in compariſon of the reſt that are conſtant and conſcionable in their hearing, ſome, if their preſence and abſence were ballanced together, the waightier ſcole would be given to their abſence, and would waigh downe their preſence,

Pſal. 26. 8.

Matth. 18. 20.

preſence, as being found too light. Others, albeit they dwell neere enough, are ſtarting away at every turne, and when they make ſhew of going to the Churche, turne aſide another way. Others are more carefull to fill the body, then to feed the ſoule, who take every, even the leaſt, occaſion to feaſt with their friends, forgetting the feaſt that God hath prepared in his houſe, and not regarding it, though they even ſtarve their owne ſoules. Others are gadding, yea, madding in a manner after every vanity, and doe delight much more in the pleaſure of the body, then in the profit that commeth to the Spirit. Others are weary of the Word, as the *Iſraelites that loathed Manna.* Others have *hired* ground, and they muſt needs goe ſee it: others have *bought five yoke of Oxen*, and they muſt goe to prove them: others muſt viſit *their Farmes*, or attend their *Marchandiſe*, and yet every one muſt be holden excuſed, though all ſet light by the Word, and runne after their owne wayes, like the gueſts in the Goſpell that were bidden to the wedding, and to the great Supper. God ſendeth out his Servants to invite them, *Come, for all things are ready, I have prepared my Dinner, my Oxen and my fatlings are killed*; but they neglect the Lords ſending to them, and his calling of them. But what followeth? The Lord pronounceth, *I ſay unto you, that none of thoſe men, which were bidden, ſhall taſte of my Supper.* Theſe are they that are araigned, as guilty of the neglect of heavenly things, who will ſometimes ſeeme to beare ſome affection to the houſe of God, but partly their profits, and partly their pleaſures carry them another way: of all which the Prophet ſpeaketh, *Curſed is he that doth the worke of the Lord* negligently or *deceitfully.* All theſe ſtand under this heauy curſe of the Lord, and therefore I counſell them to looke to it betimes, to ſeeke the Lord while he may

Numb. 11.6.

Luk. 14.18, 19.

Matth. 22.5.

Luke 14.24.

Ier. 48.10.

be found, and to meet him by unfained repentance while he is here.

Contempt of the Word, another hinderance to the Kingdome.

Laſtly, touching the contempt of the Word, who ſeeth not how common it is, which notwithſtanding is the top of impiety, and that many have filled the meaſure of their ſinnes till it be full, that the cry of them is come up to heaven? If any aske the cauſe, I anſwer, Our great negligence and generall coldneſſe have brought this evill upon us, and God doth hereby, in his deepe, and yet juſt Iudgement, revenge our careleſneſſe in his Service, by giving us over into all prophaneneſſe. The Word of the Lord, by which wee ſhall all be judged at the laſt Day, is ſo farre from holding men in awe, and from having their lives and hearts in ſubjection, that they reject it from them as a needleſſe thing, and regard it no longer. The Miniſter may teach what he will, and threaten as long as he liſt, but theſe Gallants, like *Gallio* in the Actes of the Apoſtles, *care for none of theſe things.* The time hath beene, when the Word hath beene reverenced, even by ſuch as were not converted by it, nor transformed into the obedience of it, yet it hath held them in ſome awe: but now in theſe our dayes, looſeneſſe, and licenciouſneſſe have generally prevailed in every place, and ſinne is growne to ſuch an head and height, as if the Word were but a Scare-crow, and all Religion but a fable. We are come to this paſſe, to mocke at zeale and Religion, and to contemne the Profeſſors of it. And who are they? Verily not onely ſuch as are wiſe in their owne eyes, but alſo ſuch as cannot themſelves give the meaning of one Precept of the Law, or of one Petition of the Lords Prayer, ſuch as cannot render any account of their faith, neither an anſwer to any that aſketh them a reaſon of the hope that is in them, through want and contempt of knowledge; yet have they

Acts 18.17.

knowledge

knowledge enow to deride ſuch as labour earneſtly after knowledge. Every baſe and deboſhed fellow, full of prophaneneſſe and impurity, hath learned to upbraid ſuch with purity, that any way love Religion: ſo that we may ſee with our eyes, and heare with our eares, ſuch as are truly religious, no leſſe ſcoffed and ſcorned, even at home among their owne brethren, neighbours, acquaintance, and friends, then if they lived among the very Savages. It is well knowne to thoſe that are but little converſant in Hiſtory, how the Chriſtians are taunted and reviled, that live among the Turkes and Sarazins, for the Chriſtian Religion, and what an heavy burden they beare. But is it much better thinke you, with many poore Chriſtian ſoules, though they live among their owne people? if they be any whit zealous in the Truth, and will not runne riot with the multitude, if they will not ſweare commonly, and be drunke for company, if they will once fall to reprove ſinne in others, what is this reckoned but flat or ranke Puritaniſme? and ſuch are no leſſe hated and perſecuted, no leſſe taunted and traduced, then if they lived among the Infidels and Barbarians, the Paganes and open profeſſed enemies. Nay, I would this were all. For Religion it ſelfe, (to ſet aſide mens perſons) becommeth in very many places, a very by-word, and a matter of reproach. True it is, the Iewes ſinned with an high hand againſt God, they loved not the Oracles of God, neither walked they worthy of his calling and chuſing of them before other Nations; and therefore worthily deſerved to be forſaken of God, who had firſt forſaken him: howbeit they never proceeded to this top of ſinne, to make a mocke of their Religion it ſelfe, they never ſcorned the Word of the ever-living God. But we have learned to ſticke at nothing, wee are come thus farre, to treade under our feete, like

Dogs and Swine, the precious Iewell of the Goſpell, as if it were a curſe, rather then a bleſſing unto a Kingdom. O, how happy were it for theſe men, that God would give them eyes to ſee theſe their ſinnes, and hearts to bewaile them betimes, which now are hidden from them, before the time of Iudgement come, which doubtleſſe cannot bee farre off from every one of them!

3 Thirdly, let us all account, that our happineſſe ſtandeth above, not beneath: in heaven, not upon the earth: in being partakers of the Kingdome, and enjoying the bleſſed preſence of God, not in riches, or abundance, not in honour or worldly dignity. Such as will have true comfort in this life, muſt learne to looke beyond this life, that he *may ſee him that is inviſible*, as the Scripture ſpeaketh of *Moſes*, *Heb.* 11. For albeit a man flow in wealth ſo much as heart can wiſh, albeit he abound in honour, and glory, and eſtimation, that the world eſteeme him the onely happy man, yet ſhall he finde in the middeſt of all, ſundry diſcontentments, perplexities, croſſes, and vexations, and himſelfe far from true happineſſe: ſo that he muſt not onely behold the things preſent and before his feete, but muſt looke further then this life. Hee that will not feare death *the king of terrour*, as *Job* calleth it, muſt looke beyond death, and ſee the Land of Canaan before he come into it, as *Moſes* did from the mount. Death is dreadfull and fearefull to the fleſh, when we ſee no more in it, but the diſſolution of the ſoule and body; but if we have the eyes of faith to looke further, and conſider both from what evils it freeth us, and to what good it bringeth us, we have great comfort and conſolation in it, ſo that we may triumph over it. So he that will have true and ſound joy in this world, muſt looke beyond it, to the joyes of the World to come:

Heb. 11. 27.

Iob 18. 14.

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He that would have comfort in trouble, muſt caſt his eyes beyond trouble, and looke up to *this Kingdome*, which Chriſt Ieſus promiſeth in this place, like the Mariner, who being toſſed in the Sea, comforteth himſelfe with the remembrance of the deſired Haven where he would be. Now this point, to wit, of eſteeming our happineſſe to conſiſt in heaven, hath many particular branches. Firſt, we muſt long earneſtly for it. If the Saints account them bleſſed that dwell in the houſe of Prayer, and of his worſhip, how much more to dwell in the houſe of his glorious preſence? He that loveth the Kingdome of Heaven will long for it: he that loveth it not, longeth nor for it. The Crowne of righteouſneſſe is laid vp for ſuch *as love the appearance of Chriſt*. For whiles we are at *home in the body, we are abſent from the Lord*, 2 *Cor.* 5. He that is from home, longeth greatly to be at his houſe. This body is but a poore cottage, that muſt ſhortly be diſſolved and laid downe: our chiefe manſion and habitation is above in the heavens. Secondly, we muſt pray for this Kingdome of glory. It is the meaning in part of the ſecond Petition, *Thy Kingdome come*. For we pray therein not onely for the Kingdome of grace, but for the Kingdome of glory alſo. This is the prayer and requeſt of all the Saints, *Come Lord Jeſus*. The Kingdome is as yet come onely in part, we ſee not all things *put vnder his feete*: ſinne and Satan are not yet ſubdued, many oppoſitions are made againſt it; have we not juſt cauſe therefore, to crave both the enlarging of the territories, and ſtretching the Curtaines thereof, and likewiſe the finiſhing of theſe dayes of ſinne? Thirdly, let us endure with joy all ſorts of afflictions, whereunto we are called, and which it ſhall pleaſe God to lay upon us, and to try us withall, conſidering that they are no way comparable to the glory that ſhall be revealed to

2 Tim. 4. 8.
2 Cor. 5. 2.
Revel. 22. 20.
1 Cor. 15. 25.
Heb. 1. 13.
Acts 2. 35.

the ſonnes of God. We are all, that will be the Diſciples of Chriſt, forewarned of troubles and afflictions that abide us, and that we ſhall be hated for his Names ſake; howbeit, the next life will make amends for all, we ſhall have a ſuper-abundant recompence for all our ſufferings; *It is our Fathers pleaſure to beſtow upon us the Kingdome.* He that loſeth his life for his ſake, ſhall finde it. Fourthly, let us rejoyce and comfort our ſelves daily in the expectation of our full and finall deliverance and Redemption at the laſt day. Many defects and many ſinnes doe yet hang about us, many wants and workes of darkeneſſe compaſſe us on every ſide, all theſe together with the remnants of ſorrowes ſhall quickly be done away in the great Day of the Lord, when the time of refreſhing ſhall come from the
2 Theſ. 1. 11. preſence of God: then indeed he ſhall be *made marveilous in all them that beleeve.* And as the ends of the world are come upon us, and the Day of our perfect reconciliation draweth neere, ſo ought we to rejoyce the more, and to lift up our heads the higher, that as
Pſal. 22. 15. we have ſaid in our trouble, *Thou haſt brought us into the duſt of death*; ſo we may ſay againe, with joy of Spirit, *Thou, Lord, haſt drawne us out of many waters, His right hand hath done great things for us, for which we reioyce.*

4 Laſtly, it is our duty to walke worthy of ſuch a Kingdome, and to live godly in Chriſt Ieſus, that ſo wee may have comfort *in that Day.* Such as looke and hope hereafter to be made like unto Chriſt, muſt waſh their
1 Ioh. 3. 3. hands, and clenſe their hearts, and *purifie themſelves even as he is pure.* But it may be ſaid, Wee may repent at leiſure, and at the laſt Day, and that is farre off. Nay, the Scripture putteth ſuch fooliſh conceits from us,
1 Pet. 4. 7. and telleth us that *the Lord is at hand,* the comming of the Lord draweth neere. Beſides, then is not the time of

of mercy, but of juſtice to the impenitent. For as death leaveth us, ſo ſhall the Iudgement Day finde us, *Rom.* 2. 5. *Wee muſt all appeare before the Iudgement Seat of Chriſt.* But wherefore? to bring us to repentance? and to ſee whether we will turne from our ſinnes to him? No, that is not the end: but to receive the things which we have done in our body, whether good or evill. The old world no doubt, when they ſaw the raine that fell, were deſirous to enter into the Arke, but the flood was come, and it was too late. The Egyptians purſuing Iſrael into the middeſt of the Sea, were deſirous to turne backe, and to flye from the face of Iſrael, but the Lord tooke off their Chariot wheeles that they drave them heavily, and it was too late. The fooliſh Virgins cried, *Lord, Lord, open unto us*, but the doore was ſhut, and they received this uncomfortable anſwer, Verily, I ſay unto you, I know you not: which verifieth the ſaying of Chriſt elſewhere, *Many, I ſay unto you, will ſeeke to enter in, and ſhall not be able.* Such as can wiſh for Heaven, ſhould alſo ſtudy to learne the way to Heaven. It was the wiſh of *Balaam* the falſe prophet, though himſelfe were unrighteous, that hee might *dye the death of the righteous.* For albeit hee regarded not to lead the life of the righteous, yet hee could be content to die their death: though he were at warre with God, yet he was deſirous to enter into their peace: and though he would not be like them in the beginning of his daies, yet he was willing his latter end ſhould be like theirs. But as hee was ignorant of the way, ſo he was as careleſſe to enter into it. This putteth us in minde of ſundry meditations. Firſt, it is our duty to conſult with the Word, and to try all our actions by it, whether they pleaſe God, as the gold is tryed by the touch-ſtone, whether it bee currant or counterfeit, and as the worke is tried by the rule, whether

Rom. 2. 5.

Exod. 14. 23, 25.

Matth. 25. 11, 12.

Luke 13. 24.

Numb. 23, 10.

ther it be right or crooked. Hence it is that Christ teacheth, *He that doth truth, commeth to the light, that his deeds may be made manifest, that they are wrought in God: but he that doth evill, hateth the light, neither commeth to the light, lest his deeds should be reproved.* For naturally men love darkneſſe rather then light, becauſe their deeds are evill. Secondly, we ought to *iudge our ſelves* here, that ſo we may eſcape the Iudgement of God hereafter. If we will not judge our ſelves, we ſhall be condemned with the wicked world, for the Lord himſelfe will enter into Iudgement with us. We muſt to this purpoſe ſummon, accuſe, examine, convince, and condemne our ſelves, that he may acquit us, diſcharge us, and abſolve us. Wee muſt try and examine our ſelves by the Touch-ſtone of the Law, and looke into it as upon a glaſſe, whereby wee may ſee the leaſt ſpot and wrinkle. Thirdly, we muſt watch and pray alwayes, that wee may bee *found ſo doing, when the Lord commeth, Luke* 12. and be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and that wee may ſtand before the Sonne of man. But if the evill ſervant ſay in his heart, My maſter deferreth and delayeth his comming, *and ſhall begin to beate his fellow ſervants,* and to eate and drinke, and to bee drunken: the Lord of that ſervant will come in a day when hee looketh not for him, and in an houre when hee is not ware, and wil cut him in ſunder, and will appoint him his portion with the unbeleevers. Fourthly, we muſt practiſe the workes of mercy toward the members of Chriſt, and bountifulneſſe to the godly in all their diſtreſſes. Happy will that Day be, and joyfull to them that have fed, and clothed, and viſited Chriſt in his members, that have come to ſuch as have beene ſicke and in priſon; which workes of mercy the Lord Ieſus will account, accept, and reward as done to himſelfe. But woe ſhall

Ioh. 3. 21.

1 Cor. 11. 31.

Luke 21. 36.

Luk. 12. 45, 46.

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it be to ſuch as ſhall have this charged upon them by Chriſt himſelfe the Iudge of quicke and dead, *I was an hungred, and ye gave me no meate: I was thirſty, and yee gave me no drinke: I was a ſtranger, and yee tooke me not in: naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.* Matth. 25. 42. Neither will it ſerve their turne to excuſe their want of charity, to ſay, Lord, when ſaw we thee an hungred, or thirſty, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter unto thee? For then it ſhall be anſwered them, *Verily I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* Laſtly, let us hold faſt the faith, and the heavenly graces given unto us, and not give over, neither ſuffer them to be wreſted from us by any illuſion of Satan, for then wee loſe all our labour, and all the paines that we have taken. Let us ſtand out to the end, and *be faithfull unto the death, and then we ſhall receive the Crowne of eternall life.* Revel. 3. 11. This is the exhortation to the Church in Philadelphia, *Hold faſt that which thou haſt*, that no man take away thy Crowne from thee. And the Apoſtle *John*, *Looke to your ſelves, that ye loſe not the things that yee have done*, that ſo ye may receive a full reward. 2 Iohn 8. The Lord God Almighty, who hath promiſed to reward our ſervice, even to a cup of cold water, grant, that we may be ſteadfaſt, and unmovable, alwayes abounding in the worke of the Lord, foraſmuch as wee know that our labour ſhall not be in vaine in the Lord. Amen. 1 Cor. 15. 58.

FINIS.